

HUMAN SALAMANDERS

II

IN the light of such cases as those already cited of the fire-eater Richardson and the negro of Maryland—to which many other examples might be added—it seems difficult to declare positively that a miracle is necessarily involved when human flesh in contact with flame sustains no injury. But our hesitation must unquestionably be augmented when account is taken of the feats of spiritualistic mediums and of the records of fire-walk ceremonies among primitive peoples. I propose in the pages which follow to call attention to some well-authenticated examples of both these classes of abnormal phenomena.

So far as regards the former category one naturally turns to the record of Daniel Dunglas Home, who is specially remembered for this kind of exploit. But it should be premised that he was neither the first nor by any means the only medium to offer similar manifestations. For example, in 1855 Judge Edmonds, a man whose integrity is above suspicion, affirmed that "not long ago a medium was made to hold his hand in a flame a considerable time—long enough to have destroyed it—and yet it was not injured; and a second time was the act repeated and the hand was uninjured."¹ A similar case, also from America, was recorded in Vol. VI. of "Spiritual Telegraph Papers" (1857), when a young Mr. Taylor and a girl medium, Miss M., "being both deeply entranced were desired by the spirits to place each a hand at the top of the blazing fire and retain them there while the circle counted 50. They did so, and removed their hands wholly unscorched. Neither of the mediums recollected the act when awakened from the trance." Assuming even that the evidence is inadequate to warrant credence for so astonishing a contravention of what is commonly understood to be a law of nature, it is plain that already in the 'fifties this temporary incombustibility of mediums was both spoken of and believed in.

That such incidents did take place at Home's séances is established by a mass of evidence which it is impossible to

¹ "The Sacred Circle" (1855), p. 217.

reject. On more than twenty occasions his immunity from injury when in contact with red-hot coals was attested by witnesses of the highest standing, and, what is even more striking, he was able to impart the same immunity to those who had faith and were willing to take burning objects from his hands. From the many records available one may choose almost at random an incident recorded by the late Earl of Dunraven (then Lord Adare) in a contemporary account of a séance held on November 30, 1868, at Mrs. Hemmings' house at Norwood. After some preliminary visits to the fireplace and poking the fire, Home entranced—

went back to the fire, and with his hands stirred the embers into a flame; then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then, getting up, he held his finger for some time in the flame of the candle. Presently he took the same lump of coal he had previously handled and came over to us, blowing upon it to make it brighter. He then walked slowly round the table, and said, "I want to see which of you will be the best subject. Ah! Adare will be the easiest because he has been most with Dan [*i.e.*, himself]." Mr. Jencken held out his hand, saying, "put it in mine." Home said, "No, touch it and see"; he touched it with the tip of his finger and burnt himself. Home then held it within four or five inches of Mr. Sarl's and Mr. Hart's hands, and they could not endure the heat. He came to me and said, "Now, if you are not afraid, hold out your hand." I did so and having made two rapid passes over my hand, he placed the coal in it. I must have held it for half a minute, long enough to have burned my hand fearfully; the coal felt scarcely warm. Home then took it away, laughed and seemed much pleased. As he was going back to the fire-place, he suddenly turned round and said, "Why, just fancy, some of them think that only one side of the ember was hot." He told me to make a hollow of both my hands; I did so, and he placed the coal in them, and then put both of his on the top of the coal, so that it was completely covered by our four hands, and we held it there some time. Upon this occasion hardly any heat at all could be perceived.¹

¹ "Experiences with D. D. Home" (S.P.R. Edition, 1924), pp. 135-6.

It should be pointed out that the Lord Adare who, at the age of 27, wrote this account for the benefit of his father (a convert to Catholicism) was by no means an intellectual nonentity. He had acted as special correspondent for the *Daily Telegraph* in Abyssinia in 1867; he was correspondent for the same journal in the Franco-Prussian War and the siege of Paris in 1870-1; he was Under-Secretary for the Colonies from 1885 to 1887, and was the author of several books, notably "The Great Divide." Moreover, before the description just quoted was printed in 1870, it was submitted to all those who had taken part in the séance, viz., Mrs. Hemmings, Mr. H. Jencken, Mr. Hart and Mr. Sarl, and "the answers in every case were in the affirmative as to the correctness of the contents." No less weight must be accorded to the testimony of Lord Lindsay, afterwards 26th Earl of Crawford and Balcarres. He was a scientific man who became an F.R.S. in 1878, and who acted as chief British Commissioner at the Electrical Exhibition in Paris three years later. Now Lord Lindsay in 1869 stated for the information of the Committee of the Dialectical Society, who were holding an investigation as to the reality of the alleged spiritualistic phenomena:¹

I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals, and carry them about in his hands, put them inside his shirt, etc. Eight times I have myself held a red-hot coal in my hands without injury, when it scorched my face on raising my hand. Once, I wished to see if they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me, in the middle of my hand, for three or four minutes, without the least inconvenience. A few weeks ago, I was at a séance with eight others. Of these, seven held a red-hot coal without pain, and the two others² could not bear the approach of it; of the seven, four were ladies.

It is hard to believe that Lord Lindsay was hallucinated, or lying, and hardly less difficult to suppose that on each of these eight occasions Home was successful in slipping in, as

¹ "Report of the Dialectical Society's Committees on Spiritualism" (1871), p. 208.

² There were nine persons present counting himself.

Podmore suggests, a thin clinker or a pad of ashes between the burning coal and the hand. Also, if he put an innocuous substitute inside his own shirt, what became of the real red-hot coal in the meantime? Red-hot coals have a way of betraying their presence to more senses than that of sight if they are left lying on carpets or thrown into water. But what I would more especially insist upon is the audacity of all this playing about with fire. There seems to have been very little of the dare-devil, either physically or morally, in the normal Home when not entranced. Think of the social ruin to which he exposed himself if anything had gone wrong. Mr. Jencken stated: "Only within these last few days, a metal bell, heated to redness in the fire, was placed on a lady's head without causing injury," and, in the case of another lady on a different occasion, a red-hot coal "was dropped," she said, "on to my white muslin dress, where it remained for some seconds, as it was so hot we all feared to touch it. My dress though made of the finest muslin was not ignited, and we even failed to detect the slightest trace or mark of any kind after examination."¹ Nothing was dearer to Home than the vogue he enjoyed in aristocratic circles, but if a lady had had to carry a scar for the rest of her life, or had had her dress set on fire as the result of one of these experiments, he must have known that such an incident would not easily have been forgiven or forgotten.

Perhaps the most famous of all D. D. Home's fire experiments was the occasion when, in the presence of several witnesses, he drew out of a blazing fire with his hands "a huge lump of live burning coal" so large that he had to hold it in both hands, and then deliberately placed it on the head of his friend, the aged Samuel Carter Hall, F.S.A., for many years editor of *The Art Journal*. Some one said, "Is it not hot?"; and Mr. Hall answered, "Warm, but not hot." Whereupon Home proceeded "to draw up Mr. Hall's white hair over the red coal, the coal, still red, showing beneath the hair." Mrs. Hall, his wife, afterwards had the coal (which some of those present attempted to touch, but then shrank back after burning their fingers) placed in her own hand. She also found it warm but not unbearable.² But let me take a final illustration of Home's extraordinary gift from another source. In

¹ "Report," pp. 119 and 370.

² See Mrs. Hall's letter printed in Lord Adare's book, S.P.R. edition, pp. 280-282. Mr. Hall writes himself in "Spiritual Magazine," 1869, p. 81.

Stainton Moses' notes—the notes were written immediately afterwards—of a séance which took place at Miss Douglas' house, 81, South Audley Street, on April 30, 1873, we are told how after various phenomena with the accordion and with materialized hands which were both felt and seen—

Mr. Home went to the fire-place, removed the guard, and sat down on the hearthrug. There he seemed to hold a conversation by signs with a spirit. He repeatedly bowed, and finally set to work to mesmerise his head again. He ruffled his bushy hair until it stood out like a mop, and then deliberately lay down and put his head in the bright wood fire. The hair was *in* the blaze, and must under ordinary circumstances have been singed off. His head was in the grate and his neck on a level with the top bar. This was repeated several times. He also put his hand into the fire, smoothed away the wood and coal, and picked out a live coal, which he held in his hand for a few seconds, but replaced soon, saying the power was not sufficient. He tried to give a hot coal to Mr. Crookes, but was unable to do it. He then came to all of us to satisfy us that there was no smell of fire on his hair. There was absolutely none. "The smell of fire had not passed on him."¹

Before Myers printed this account in the Proceedings of the S.P.R., he consulted Sir William (then Mr.) Crookes as to its accuracy. The latter replied on March 9, 1893, in the following terms:

I have a distinct recollection of the séance here described and can corroborate Mr. Stainton Moses' account. I was not well placed for seeing the first part of the "fire test" here recorded. I knew, from experience, that when Home was in trance much movement or conversation on the part of others present was likely to interfere with the progress of the phenomena. My back was to the fire and I did not at first turn round to see what he was doing. Being told what was taking place, I looked and saw Home in the act of raising his head from the fire. Probably this was the last occasion of the "several times" it was repeated, as I have no recollection of seeing it

¹ Daniel III, 94 (in A.V. III, 27.) One cannot help fancying that Home's interest in these fire tests may have been due in part to the fact that he had been christened Daniel.

more than once. On my expressing great disappointment at having missed this test, Mr. Home told me to leave my seat and come with him to the fire. He asked me if I should be afraid to take a live coal (ember) from his hand. I said No, I would take it if he would give it me. He then put his hand among the hot coals (embers) and deliberately picked out the brightest bit and held it in his hand for a few seconds. He appeared to deliberate for a time and then returned it to the grate, saying the power was too weak, and he was afraid I might be hurt. During this time I was kneeling on the hearthrug, and am unable to explain how it was he was not severely burnt. The fire was of wood, Miss Douglas never burning coal in her reception rooms. At the commencement of the evening a log of wood had been put on, and this had been smouldering throughout the evening. My recollection of the fire is that it was not a particularly bright one.

What Mr. Crookes adds, seeing that he was one of the most famous chemists and physicists of his day, is particularly interesting.

I do not [he goes on] believe in the possibility of the ordinary skin of the hand being so prepared as to enable hot coals to be handled with impunity. Schoolboys' books and medieval tales describe how this can be done with alum or certain other ingredients. It is possible that the skin may be so hardened and thickened by such preparations that superficial charring might take place without the pain becoming great, but the surface of the skin would certainly suffer severely. After Home had recovered from the trance I examined his hand with care to see if there were any sign of burning or of previous preparation. I could detect no trace of injury to the skin, which was soft and delicate like a woman's. Neither were there signs of any preparation having been previously applied. I have often seen conjurors and others handle red-hot coals and iron, but there were always palpable signs of burning. A negro was once brought to my laboratory, who professed to be able to handle red-hot iron with impunity. I was asked to test his pretensions, and I did so carefully. There was no doubt he could touch and hold for a brief time red-hot iron with-

out feeling much pain, and supposing his feet were as resisting as his hands, he could have triumphantly passed the "red-hot ploughshare" ordeal. But the house was pervaded for hours after with the odour of roast negro.¹

I will only add here that other mediums since Home's day have exhibited the same powers in this matter of fire immunity, though they do not seem to have experimented quite so boldly. Some years ago I heard Mrs. Philip Champion de Crespigny recount in private conversation an experience of her own in which a log of wood in full combustion was not only taken out of the fire by a medium and carried round the room, but was left upon Mrs. de Crespigny's own hand for some seconds without her sustaining any injury or inconvenience.² The name of this medium was Mrs. Annie Hunter, and we may note that there have been several others for whom the same power of handling fire has been claimed at various times.

Upon the so called "Fire Walk," I do not propose to speak at any length; partly because I have already touched upon the subject in an earlier number of *THE MONTH*,³ and partly because M. Leroy's brochure supplies a most interesting piece of evidence, comparatively recent in date, which he will, I trust, forgive my quoting from his pages. I have myself heard from a friend in conversation a description of a Fire Walk at which he had personally assisted in Ceylon within the last half-dozen years, but whereas this last was quite normal and in accord with the accounts published by Mr. Andrew Lang and many others, M. Leroy's correspondent records several unusual features which I do not remember having met elsewhere. I will only notice that in the Ceylon case my friend insisted much upon the intense heat which was given out by the prepared bed of ashes. Several officers and other Europeans of distinction were present at the spectacle and chairs had been prepared for them at a few yards distance from the little lake of fire, but they found themselves intolerably scorched in that position, and all the chairs had to be moved back before the ceremony could proceed.

The Fire Walk of which we read in M. Leroy's pages took place at Mysore, a native State in southern India about 250

¹ "Proceedings of the S.P.R.," Vol. IX. (1893-4), pp. 307-9.

² See Mrs. de Crespigny's statement in "Proceedings S.P.R." Vol. XXXV. (1924), pp. 14-15.

³ In the article "The Transition Period of Catholic Mysticism," previously referred to, August, 1922.

miles from Madras. The account is contained in a letter sent him by Mgr. Despatures, the Catholic bishop of Mysore, who was himself an eye-witness. He had received beforehand a formal invitation from the Maharajah requesting the pleasure of his company, as if to a concert or a luncheon party, and with the view of fostering the excellent relations which existed between the sovereign and his Catholic subjects, the bishop accepted. The ceremony was fixed for 6 p.m., but Mgr. Despatures, suspicious of possible imposture, was there in good time and went to examine the preparations beforehand. He found that a shallow trench had been dug about a foot deep, some thirteen feet in length and a little more than six feet in width. This had been filled to a depth of about nine inches with red-wood charcoal. There was no question, he tells us, about the genuineness of the fire; the heat which exhaled from it was stifling. Close by was standing a Mohammedan from the north of India who was the hero of the occasion; but the bishop points out that the man had had nothing to do with the preparation of the fire-pit. The Maharajah, who was also suspicious of trickery, had seen to this himself. Incidentally one gathers, not without surprise, that no religious significance attached to the rite in the minds at least of the more educated natives; it seems to have been for them, as for the European guests, simply a curious spectacle, like the performance of a conjuror. At the hour appointed the Maharajah with his family and suite arrived in state, and took up a position about twenty-five yards from the trench, a fact in itself significant of the heat evolved. After which the letter proceeds:

The Mohammedan, according to Indian usage, came and prostrated himself before the sovereign and then went straight to the furnace. I thought that the man was going to enter the fire himself, but I was mistaken. He remained about a yard from the brink, and called upon one of the palace servants to step into the brazier. Having beckoned to him to come forward, he made an appeal into which he seemed to put all his powers of persuasion, but the man never stirred. In the meanwhile, however, the Mohammedan had drawn closer to him, and then unexpectedly taking him by the shoulders he pushed him into the little lake of glowing ashes. For the first moment or two the Indian struggled to get out of the fire; then suddenly the look of terror on his face gave

place to an astonished smile, and he proceeded to cross the trench lengthwise, without haste and as if he were taking a constitutional, beaming contentedly upon those who were standing round on either side of him. His feet and legs were perfectly bare. When he got out, his fellow servants crowded round him to ask what it felt like. His explanations must have been satisfactory; for one, two, five, and then ten of the palace household plunged into the trench. After this it was the turn of the bandsmen of the Maharajah's band, several of whom were Christians. They marched into the fire three by three. At this juncture several cartloads of dried palm-leaves were brought down and thrown upon the embers. They blazed up at once, breaking into tongues of flame higher than a man's head. The Mohammedan induced others of the palace servants to pass through the flames and they did it without taking harm. The bandsmen went through a second time, carrying their instruments in their hands and with their sheets of music on top. I noticed that the flames which rose to lick their faces, bellied out round the different parts of the instruments and only flickered round the sheets of music without setting them on fire. There must, I think, have been two hundred people who passed over the embers, and a hundred who went right through the middle of the flames. Beside me were standing two Englishmen, the head of the Maharajah's police force (a Catholic), and a civil engineer. They went to ask the royal permission to try the experiment themselves. The Maharajah told them that they might do it on their own responsibility. Then they turned to the Mohammedan and he motioned to them to go forward. They crossed without any sign of burning. When they came back into my neighbourhood, I asked them what they thought of it. "Well!" they said, "we felt we were in a furnace, but the fire did not burn us." When the Maharajah stood up to mark the close of the proceedings, the Mohammedan who was still standing close to the trench, fell writhing upon the ground, as if in an agony of pain. He asked for water; they brought it and he drank greedily. A Brahmin who stood near me remarked: "He has taken upon himself the burning of the fire."

All this took place, in 1921 or 1922, in the park of the Maharajah's summer palace, but Mgr. Despatures goes on to

mention that a fortnight later another performance took place in the town of Mysore itself. Many people again passed through the fire without injury; but at the close, in spite of the Mohammedan's warning that no others must make the attempt, three individuals pushed their way in. They were badly burnt and had to be taken to the Government hospital. The Mohammedan was held responsible and was in consequence prosecuted in the courts, but he pleaded that the sufferers had been warned and had disobeyed.

Speaking of the scene, at which he had been present, the bishop remarks that some people maintained that they must all have been hallucinated, but he himself emphatically rejects such a solution.

I was [he writes] in full possession of my faculties. I went round the trench before the proceedings began; I went back to it again after all was over; I spoke with those who passed through the fire, and I even said a Hail Mary or two with the view of arresting any exhibition of diabolic power. . . . It was beyond doubt a real burning fire which consumed the charcoal and sent up in flames the cartloads of palm leaves that were thrown upon it, but it was a fire which had lost its power of injuring those who crossed it and all that they took with them. . . . How can we account for it all? I do not think that any material cause can explain it. No expedient, at any rate, had been employed to produce such an effect. I am forced to believe in the influence of some spiritual agency which is not God.

(Signed) M. Despatures, Bishop of Mysore.¹

Very commendably, but with the full assent and even the assistance of the bishop, M. Leroy has sought to obtain confirmation of this story from others who were present. Four gentlemen, two of whom at least were Englishmen, have obligingly answered his questions. He tells us that in the broader features of the account all are agreed, but in the details which would not be likely to be noted carefully or remain very clearly in the mind of a casual observer there are the usual discrepancies. While Mr. H. Lingaraj Urs says that the trench was four feet wide, fifteen long and five feet deep, Mr. Macintosh writes that it was thirty yards long(!),

¹ Leroy, "Les Hommes Salamandres" (Deslée, De Brouwer & Cie., 1931), pp. 40-45. I note in the "Catholic Directory" for 1932 that Mgr. Despatures' name still occurs as Bishop of Mysore, (p. 54).

he must presumably have meant feet, and he estimates the number of those who passed through it at 500. Mr. H. Lingaraj Urs and Mr. J. C. Rollo (this last gentleman is the principal of Mysore College) passed through the trench with their boots on, but the fire left no trace, and they had no sensation of burning.

I must confess that the easy confidence with which rationalists like Sir James Frazer dismiss the fire-walking phenomena, does not impress me very favourably in regard to their readiness to admit unpalatable evidence or their capacity for weighing it. "Strange as it may seem," says Sir James, in discussing this matter, "burns are comparatively rare. Inured from infancy to walking barefoot, the peasants can step with impunity over the glowing charcoal, provided they plant their feet squarely and do not stumble, for usage has so hardened their soles that the skin is converted into a sort of leathery or horny substance which is almost callous to heat."¹ But a man who is pushed without warning into a bed of red-hot ashes does not plant his feet squarely, neither is there any reason to suppose that the dozen or more Europeans who are known upon good evidence to have taken part on different occasions in these fire walks, had feet which were callous to heat. Still less can we believe that Home, or Lord Lindsay, or Mrs. de Crespigny had hardened the palms of their hands into a sort of leathery or horny substance which rendered them impervious to the action of fire. Dr. B. Glanvill Corney, who was for many years the chief medical officer of the Fiji Group, and has written sundry official reports on the conditions of life in these islands, took a great interest in the form of fire walk (over flag-stones heated red-hot) which formerly prevailed in that part of the world. He writes on the subject as follows:

I have seen the Fijian fire walk done five times and I have examined the feet of several of the performers immediately afterwards, without meeting with any trace of injury, or any trace of a protective application.

On one occasion a boy of 14 or 15 years, who was doing it for the first time, was unable to complete the journey round the hot stones in the pit, either from the heat, or from imperfect knowledge or skill in evading the risk. He hopped briskly out of the line of men on to the brim of the pit and I examined his feet then and

¹ "The Golden Bough—Baldur the Beautiful," Vol. II., p. 4.

there. There was no injury whatever to be seen, though the stones were hot enough to have charred a pocket-handkerchief into a frizzled black ash in a few seconds, and some were still red-hot on their under sides, towards the middle of the pit. I cannot help thinking that some physical phenomenon takes place which has not been understood or explained.¹

It is unsatisfactory to have no solution to propound, but I am afraid that we have to leave this, like many another problem, to be cleared up by those who, with fuller and more accurate evidence before them, will be in a better position to form a judgment than we are to-day. I am not denying that the phenomena of incombustibility may have a diabolic origin, but the mere fact that we cannot explain them does not necessarily justify such an inference. M. Olivier Leroy seems to me to speak wisely when he protests against the assumption that the Mohammedan wonder-worker patronized by the Maharajah of Mysore can only be looked upon as a myrmidon of Satan.

HERBERT THURSTON.

[POSTSCRIPT. The latest experiment in fire-walking of which I have seen any account assumed a very curious form. It is mentioned by Mr. Harry Price in his "International Notes" contributed to the journal *Psychic Research* for May, 1931. From lengthy reports in the South African newspapers it appears that on December 16, 1930, at Johannesburg a contest took place between a Hindu priest from Natal, named Naidoo, and a Mr. Victor Rabie, the son of an Elder of the Dutch Reformed Church. The fire-pit was twenty feet square covered with embers produced by the burning of a ton of wood. Rabie, who seems to be a sort of professional conjuror, walked across six times, and on his last journey carried a woman on his back, kicking the live embers about with his bare feet, which were afterwards examined and found to be uninjured. Naidoo retired from the contest after crossing the pit three times. Newspaper reports of such exploits are not always very trustworthy, but we learn from the same source that then, or on some previous occasion, Mr. Rabie had pushed a long hat-pin through his throat, his cheeks and his tongue, had walked over a bed of broken glass with bare feet, had hooked scores of fish-hooks into his body, and without exhibiting any signs of discomfort had smashed and swallowed a glass tumbler!—H.T.]

¹ See *Notes and Queries*, February 21, 1914.

POETRY AND LIFE

GLANCING idly through the pages of Newman's "Idea of a University," I was startled by the following sentence: "Alas! what are we doing all through life, both as a necessity and as a duty, but unlearning the world's poetry and attaining to its prose?"

I knew, of course, from experience, that if I read the great Cardinal's context, followed him all the way, he would lead me home, but the necessity and duty in a prosaic world of "unlearning the world's poetry" seemed an irksome detour. Did I not know his great poems, notably, "The Dream of Gerontius," which had been described as "the philosophy of St. Thomas Aquinas moulded into lines of Shakespearean weight and precision"? Had not Newman himself opened for me golden gates through which, with his leisurely rhetoric and irresistible logic, came also, rare and beautiful poetry.

Then, as I read the context, I smiled at my own stupidity; the dullness of one who feared to be robbed of poetry by a prince of the Church and of literature; who handled words "as transparencies which let his meaning through."

Newman is here using the words "poetry" and "prose" as symbols of what is nebulous and what is definite. I propose to use them as symbols of what is said and what is done; of precept and practice, of truth expressed and of that same truth reduced, or rather elevated, to conduct. It is our duty to live what is learned that ideas may be cast free in the elements of action.

Edgar Allan Poe did not regard poetry as a vehicle for truth. In a lecture on "The Poetic Principle" he said: "He must be blind indeed who does not perceive the radical and chasmal differences between the truthful and poetical modes of inculcation. He must be theory mad beyond redemption who, in spite of these differences, shall persist in attempting to reconcile the obstinate oils and waters of poetry and truth." On the other hand, we find Macaulay saying that "the merit of poetry, in its wildest forms, still consists in its truth." Most of us will find ourselves in a measure of agreement with both statements. In the world of letters, poetry is "wisdom married to immortal verse." It is not only a vehicle

of thought, but of the vastest thought. No heart is invulnerable to the true poet's shafts, every one of which is tipped with light.

There are, as we know, lines in abundance which are used as tags to tie up parcels of nonsense, but these can only be called poetry by a grotesque abuse of the word. Yet there is another side to the shield. One has sometimes felt that the real essence of a poem is beauty, that it strives to portray a supernal loveliness that "never was on sea or land."

The poetic sentiment, we feel, is concerned with the moving of the heart and not the satisfaction of the reason. Its sole arbiter is not truth but taste, to which truth, if included, is subservient.

So much for the paradox of poetry, but in the world of experience we find ourselves confronted with a similar paradox. A vow, for example, may be a poetic thing, but it must be stated and kept with all the definiteness of prose if it is to be a truth on which men may rely and by which they stand.

Most of us have the grace of perseverance in regard to the poetry of life and love, but the reality of our loyalty is tested when we meet the truth revealed by its prose. Nevertheless, in other moods we know that without its poetry life would lose its inspiration, love its impetus, and religion its fervour. "The Church herself is the most sacred and august of poets," says Newman. "She is the poet of her children; full of music to soothe the sad and control the wayward—wonderful in story for the imagination of the romantic; rich in symbol and imagery, so that gentle and delicate feelings which will not bear words may in silence intimate their presence or commune with themselves."

Must we then say that poetry expresses the highest truth and cannot be reconciled with it; that in letters and life it is at once a lie and a luminary, a dazzling vision to inspire and a light which is blown out by the first gust of reality? Or is the antithesis only apparent and a glorious synthesis possible and necessary? The question, as discussed here, has to do with life rather than with literature. The latter serves mainly as our illustration. We have been dealing with paradoxes—contradictions which do not exclude but include and need each other. Does not the question, like the Catholic Faith itself, involve us in a mass of seeming contradictions

which turn out to be a glorious tissue of harmony? May we not see that the poetry of life is the least apparent and yet the most real of powers: that seen whole, it not only portrays the truth, but that it is the truth?

How may it be seen whole? There are poets who write what they do not understand, as Plato reminds us in the "Republic." There are also things understood which cannot be expressed in words; to put some truths into words is to leave much out. If a poet can say all he means, then he does not mean enough. But poetry which enshrines truth not only can, but must be, manifested in human life if it is to be seen whole. To put it in another way; only when expressed in the common, but never commonplace, prose of life, can poetry find its soul. The true poet, like Pygmalion, longs that his art may live, "in loveliness of perfect deeds more strong than all poetic thoughts."

No poetry can express anything too beautiful or too good to be true. There is nothing too good to be true; the truth is the best about everything, the difficulty is to live it.

How often the poetry of love, as it exists in the imagination of lovers, dies when its ideals are challenged by the prose of life's difficulties. Yet what more truly poetic than the love which survives from the bright promise of youth's dawn, for better or for worse; for richer or for poorer; in sickness and in health; until the golden sunset of old age.

"Love's young dream" is not a lie unless one or the other, or both, are false to their plighted troth. It is so easy to dream, so easy to talk, but only the true poet can live his dreams. That is why the "strong, silent man" so often provides a way out of the situation for the novelist. He can be relied upon to keep his unspoken word whatever he does.

This wild effort of weak psychology begs the question. Those who lack poetic expression are not, of necessity, poets in action, but it is true that many express their craving for beauty and perfection in poetic art or speech and are content to leave it at that. Says Carlyle: "Look at the biography of authors! Except the Newgate Calendar, it is the most sickening chapter in the history of man." One would not be prepared to accept such an unqualified statement from the fierce denouncer of sham, but it is true that much expression which has the whiteness of the snow has sometimes come from those whose lives have the whiteness of the moral leper.

A rich imagination and a pliant conscience, sublime theories and shrivelled hearts, beautiful minds and polluted lives have been found together. The preacher may become a castaway. When a man has expressed a thing he may easily persuade himself that he is that thing; which danger he might escape if he did not express it at all.

Perugino's Madonnas have a spiritual beauty, but he so lived that at death he could refuse the sacraments. Not wholly evil, Perugino expressed his hunger for spiritual beauty in paint. A saint may have artistic gifts which, like others, can be enlisted in the service of God. But artistic expression may also drug the soul with temporary satisfaction and satisfy its yearning for reality with a resemblance. This power has such a fatal facility for make-up. The mind may be stimulated and the imagination coloured by expression, leaving the life untouched. Rembrandt's advice to his pupil Hoogstraten was: "Try to put well in practice what you already know." That advice had reference to artistic creation, but it has vital pertinence to truly poetic and saintly living.

The most beautiful temple for God can be built in the imagination without having any connection with life or reality. One can so easily repudiate by protest in the realm of fancy what is perpetuated by practice in life.

The test of our loyalty to an ideal is not in an hour of emotional or devotional excitement. The vision must become incarnate in life, the thing proposed must be done.

It is so easy, for example, to rouse a meeting to a white-heat of enthusiasm with a truly poetic statement of what should be done, but the poetry is forgotten or thought impossible of realization when it has to be submitted to hard-headed men on very prosy committees. Those who persevere with the real poetry through the prose of performance are poets indeed. If all those resolutions "carried unanimously" could only be nourished with sufficient strength to walk, or even to toddle beyond the confines of the mass meeting to the arena of performance, what a glorious world it would be.

The fact that they so seldom get beyond the door is bad enough; it is worse that the audience, having seen the beautiful thing carried, are satisfied that it is in the world to stay. Hitch your wagon to a star by all means, but see that your wagon is in sufficiently good working order to stand the strain. Some have a wagon and no star, others are proud of

their acquaintance with the stars but snobbish when passing a wagon. Many more find the hitching process irksome.

In the sphere of religion, poetic feeling is dangerous if it is not translated into life. Spiritual vigour is then confused with emotionalism and we measure ourselves by our moods, with a consequent unhealthy reaction. We all know the soft luxury of feeling good and the difficulty of being good. It is sadly possible when we have only a religion of feeling and sentiment to have one part of our life flowing in a current apparently holy, and, alongside of it, another current very unholy indeed.

Thank God for beautiful dreams, but these must be translated into life if they are able to abide with us and with those whom we would help. Longfellow expresses this in the familiar poem called "The Legend Beautiful," where we find a lesson, often forgotten, but taught by all the saints. If we would retain the poetry we must not neglect the prose. We shall find its soul as we find our own, where God would have us to be and in doing what He would have us to do.

It is prosaic practice which makes poetically perfect, prose which provides a foundation for life's poetry, actions which speak louder than words. The precepts of duty pass into the beauty of holiness, just as the principles of mathematics determine beauty, and laws are at the root of art. Flowers of devotion are gathered on the austere slopes of Sinai. The straight gate and the narrow way may look like prose to the ethically prosaic, but the gate is the Gate called Beautiful, and the way is the street of gold which we may tread with our guardian angel in this world. There are those who sigh for a celestial harp who would do well to graduate in spiritual music on an instrument of ten strings: the Ten Commandments.

There is, on the other hand, much talk about leaving the vision for the task by those who do not believe in the vision: quotations about work being prayer by people who shirk the one and have no place for the other.

We are familiar with those rhymes which explain that everything but prayer is prayer, so popular with those who never darken the doors of a church; as we are with the man who imagines that, once he admits he has no morals, he cannot possibly be a hypocrite. The darkness of an ungodly life is cheerfully admitted, but it is thought to be lit by the lustre of one great virtue—the absence of hypocrisy.

With the same superior air there are those who will tell you that they never *say* any prayers, but true work is prayer, etc. Work may be prayer, but the divine alchemy which can make it so is best known by those who begin the day at Holy Mass, or, at any rate, on their knees. God is most likely to be worshipped outside of a church by those who love the inside.

To be disobedient to the heavenly vision is to lose it. Our privileges in that case aggravate our doom; but to say that we can do just as good work without it is denied by all the facts of experience and by the history of the saints. Catholic idealists are voted a nuisance and their aims an interpolation upon the sanities of practical order. "What the world needs," we are told, "is practical men, not dreamers." Though the history of the world shows that the most practical and enduring service has been rendered in all departments of life by those who have put first the kingdom of God.

This then is our conclusion: reverence the poetry of life by all means, but let it attain to greater poetry and find its soul through what we call the prose of life. The highest expression of anything is not through marble or stone, but through human life. We are called, not only to admire the poetic but to become true poets.

In St. Paul's letter to the Ephesians, addressed "to all the saints who are at Ephesus and to the faithful in Christ Jesus," we read: "For we are His handiwork, created in Christ Jesus for good works, which God hath prepared for us to walk therein" (Ephesians ii. 10). The word here translated "handiwork" is *ποίημα*, *i.e.*, a poem or a composition.

We are called, therefore, to be God's poetry—saints,—and every saint is intended to be an expression of a Divine thought. In order that the divine thought may be expressed, God prepares the saint for its expression and also prepares the circumstances in which expression is to be given to the thought. The saint believes that his life is arranged for him and not by him, once he desires nothing and seeks nothing but the will of God. He abandons his whole life to God; accepts whatever comes to him as from God, and does everything to the greater glory of God.

The greatest poem in the world is a saint whose whole life is the expression of a divine thought. If we would be such a poem, then must our prayer be like that of Blessed Thomas More who prayed in the Tower of London: "Lord

give me patience in tribulation and grace in everything to conform my will to thine, that I may truly say, '*Fiat voluntas tua, sicut in coelo et in terra.*' The things, good Lord, that I pray for, give me Thy grace to labour for."

Fr. Lippert, S.J., in the "Essence of a Catholic," describing the Catholic man, "the really Catholic man, living in the midst of reality, working under the stress of opposing forces," says: "He is a man of prayer, a man who kneels, a man who wonders, who wonders ever at the mysteries of God and the mysteries of the world, who every day finds new mysteries, is never finished with his questions and his admiration. Because he has the faculty of being surprised, he can be gripped by enthusiasm, and so his soul produces a work of Art. . . . And if a Catholic produced nothing else than his own life, this would be a vital, living work of art. And if he finished no other work than his own soul, that soul is more beautiful than the greatest masterpiece."

To which I would add: In such a life there may be nothing spectacular or dramatic. From the lips of such a man there may come no miracles of eloquence or from his pen no words of dazzling brilliance, but the world will read the beauty of a spiritual poem in what he is and will hear the harmony of celestial music in what he does.

A. J. FRANCIS STANTON.

THE CHRISTIAN TRADE-UNION INTERNATIONAL

WITH such a widespread interest in the study of economic conditions throughout the world, and such a general acknowledgement of the international character of many of our economic ills, it is remarkable how little British people know of what is recognized on the Continent as an increasingly powerful and efficient organization for such international action as the time calls for. This organization is *L'Internationale Syndicale Chrétienne*, "The Christian Trade-Union International."

The International Labour movement is still comparatively young. In 1901 a meeting was held at Copenhagen and a movement started to promote the international co-operation of trade-unions; this was distinct from the contemporary more political International. During the war, the organization suffered a complete eclipse, but in February, 1919, on the occasion of a Socialist meeting at Berne, a Conference of Trade-unions was held and the International Federation of Trade-Unions was resuscitated. In July of the same year it met at Amsterdam, when it was formally reconstituted and its offices established in that city, whence it is known as the Amsterdam International.

Besides this International, there is also the "Komintern," the Red Trade-Union International, which is revolutionary and essentially anti-Christian. It was set up by the Bolsheviks, and held its first Congress in Moscow in 1919.¹

Though the Amsterdam International is in no way leagued with Soviet Russia, it is essentially socialist and works for international Socialism. Because of these socialist principles, membership of the Amsterdam International was not open to the Christian Trade-Unions, whether Catholic or Protestant, of the various countries of Europe. These, therefore, realizing the necessity of international collaboration

¹ This is commonly called the "Third International," as it was *de facto* formed after the other two. The First International Working Men's Association was founded in 1864, but failed ten years later. The Second, starting in 1889, was divided in principle by the war, and while the more moderate elements still maintain the organization, the revolutionaries have flocked to the banner of the Soviets. The Second, as reconstituted after the war (1923), definitely excluded Communists. These Internationals were all primarily political, aiming at the overthrow of "capitalist domination."

founded the Christian Trade-Union International (C.T.U.I.).

In June, 1920, an international Congress of Christian Unions, both Catholic and Protestant, was held at the Hague. Ninety-eight delegates were present, representing eleven countries and 3,035,570 members. Of this number Germany provided over a million, as also did Italy. Belgium had 200,000 members, and Holland 225,000. France and Hungary had about 130,000 each. Unfortunately the Italian members were lost to the Christian Trade-Union International on the advent to power of the Fascist Government, which denied to its working men the right to join any Trade-Union Federation outside the country.

The Hague Congress drew up statutes and determined the principles which were to guide the International in its work. It unanimously adopted, as its foundation, the principles of Christianity, and as its end the defence of the interests of the working classes in the economic, social and public order. The first two years of the C.T.U.I. were devoted to the international organization of its constituents. The constitution of the Central Bureau was determined and two special conferences were held to consider the interests of women in industry. The Bureau consists of representatives of the affiliated confederations and has the power to nominate women members as they are needed. There are now three women in the Bureau, and they form a special commission for the study of questions concerning women workers. Utrecht was chosen as the headquarters of the C.T.U.I.

The principles and aims of the several Christian Trade-Unions affiliated to the C.T.U.I. found their expression in the *Programme Economique Mondial du Mouvement Syndical Chrétien* which was formally adopted at the second Congress, held at Innsbruck in 1922. Though the Programme contains many individual reforms which the C.T.U.I. wishes to see enacted by law in every country, its importance lies rather in the basic reform which it deems necessary in the whole economic order, and which its members have proclaimed now for ten years as the end and aim of all their activity. To secure complete agreement between the Catholic and Protestant elements, the principles on which this reform should be based are enunciated very clearly in the Programme. These are the chief:

The economic and social organization has for its end the welfare of the human person. The human person is soul

and body. This organization, therefore, must aim at providing man with the material well-being to which he lawfully aspires, and, at the same time, help him to attain to that spiritual perfection which he is bound to pursue. This organization must assure for him not only the best possible use of worldly goods and natural powers, but, still more, the other conditions necessary for his moral development in his own sphere. This process postulates two conditions: first, work (either manual or intellectual) on the part of the individual; second, the subordination of private material interests to the general interest.

The C.T.U.I. "rejects the unlimited individualism of economic Liberalism," as also it "condemns the errors of Socialism and Communism."

The C.T.U.I. recognizes and affirms the right of individual ownership. Whatever be the form of private ownership (and it can be very various), it always brings along with itself grave obligations.

Labour is not a saleable commodity, subject to the laws of Supply and Demand.

He, who possesses the means of production and who employs the worker, cannot consider his own personal benefit as an exclusive rule; the conditions of work must respect the morality, human dignity and health of the workers, and allow them to fulfil their duties to God, their family and society, and to develop their own personal worth.

Christian principles applied to economic life demand the co-ordination of all forces, that is to say, of individuals, and of classes of people, in a spirit of loyalty, solidarity and charity. Thus it is that the final goal of economic production will be attained: the satisfaction of the material needs of all,—without forgetting or doing injustice to the interests of the spiritual order, and the just division of wealth without the infringing of any right.

The C.T.U.I. therefore stands opposed to that spirit of mere gain which ever since the Reformation has dominated and still seems to dominate economic affairs, and which declares itself as the sole end of all economic activity. Besides the basic reform of our whole economic outlook, the Programme mentions in detail the reforms necessarily demanded by these principles. Many of these have already been ensured in England. The chief are—an eight-hour day,

and less in industries specially trying to the health of the workers. Sunday and night work should be limited to strict necessity. No child under 14 is to be employed, and women and all under 18 should not be engaged in night work. Special protection against "sweating" should be afforded to home workers. The insurance of workers against sickness, old age, accidents and unemployment, to which the employers should contribute. A family wage, at least, for all adult male workers, with family allowances for large families.

During the first two years of its existence the C.T.U.I. was not able to exert much influence, for its whole attention was engaged in overcoming numerous obstacles and the often vigorous opposition shown towards it. Determined to preserve the international character of its aim, the welfare of the workers of all countries, it had first seriously to avoid being made the instrument of either side in any international dispute. In 1923, however, the C.T.U.I. was drawn into the field of politics by the serious situation of the economic position in Europe. In collaboration with *L'Union Universelle des Eglises* (Protestant) and *L'Union Internationale des Associations pour La Société des Nations*, it undertook to hold a Conference of experts on the question of international debts. The Conference never took place, for its preparation had been sufficient to cause the various Governments, who till then had been hostile to the enquiry, to set up two Commissions, later known as the Dawes and McKenna Commissions. During the last few years, therefore, the question of politics has happily disappeared altogether from the programme of the discussions, and the understanding between the Trade-Union officials of the different countries has grown considerably, due largely to the sympathetic spirit with which the Central Bureau treated the difficult post-war problems.

Secondly, the C.T.U.I. had to fight hard to gain recognition by the International Labour Office at Geneva. The secularist Amsterdam International claimed for its members a monopoly of representation at the Sessions of the I.L.O. When, therefore, in 1921, Holland sent as its Labour representative to the third Conference of the I.L.O. a Christian Trade-Unionist, in the person of the secretary of the C.T.U.I., M. Serrarens, the Socialist group of the Conference opposed his nomination. The strife ended by the admission of the representative, though without a vote and on the condition that the interpretation of the article in the Peace

Treaty on the question should be taken before the permanent Court of International Justice at the Hague. In 1922 the Court found that the nomination of the Christian Trade-Unionist was in good order.

Thus, at this first encounter with the Amsterdam International, the C.T.U.I. gained a success which was decisive in enabling it to make its influence felt at Geneva. Though a very small minority, generally about ten out of the hundred representatives of the working men, the C.T.U.I. has gained at Geneva a position of considerable influence, owing to the energy of its representatives who uphold its principles at every opportunity. Its influence may be best gathered from a quotation from a Belgian observer, writing in 1927:

One who attends one of the Assemblies of the I.L.O. and who searches among the three hundred delegates of the employers and working men for the spokesmen of Christian Doctrine, will not find them among the representatives of the Governments or among those of the employers, delegated by purely economic organizations. They will only be found in the small group of members of the C.T.U.I. To defend the [economic] doctrines of Christianity; such is their privilege, and their difficult task.

Although the members of the C.T.U.I. have asserted their right to sit as representatives at the Assemblies of the I.L.O., they have not yet been able to gain admission to the Council of Administration, at the elections for which the Socialist majority is all powerful. The C.T.U.I. suggested that some form of proportional representation should be used, but this was rejected. The Director of the I.L.O., M. Albert Thomas, however, holds out hope of an agreement being arrived at by direct negotiation between Amsterdam and Utrecht, although such negotiations as took place in 1928 did not then succeed.

Whenever the interests of the workers demand it, the C.T.U.I. is ready to collaborate with the Amsterdam International. We may note, however, that the British Trade-Unions who desire the complete unity of Labour are exceedingly hostile towards the C.T.U.I. It was they who rendered fruitless the negotiations concerning the Council of Administration of the I.L.O., and in 1930 their intransigent attitude rendered any collaboration impossible.

Though not represented on the Executive Council of the I.L.O. the Christian Trade-Unions have representatives on several of the permanent commissions of the Office, both as advisory experts and as members.

The Director of the I.L.O. has often spoken very favourably of the C.T.U.I., mentioning the value to the I.L.O. of its friendship and solidarity. In his annual report he gives a chapter to the movement, and notes that the I.L.O. is represented at nearly all its international conferences, and that the League of Nations itself is increasingly applying to the C.T.U.I. for aid in the discussion of problems affecting the working classes. M. Albert Thomas himself attended the Congress at Munich in 1928, and was greatly interested in the discussions.

The representation gained in the I.L.O. has enabled the C.T.U.I. to make its influence felt in other international spheres, notably in the Economic Organization of the League of Nations. The Amsterdam International claimed for its members the same monopoly of representation in this organization as it did for the I.L.O., a claim made easier by the fact that the League of Nations, when it needed representatives of the working men's interests, applied to the Administrative Council of the I.L.O. The working men's group of this Council being all Socialists did not designate any but Socialists. In 1926, however, the prestige and influence of the C.T.U.I. was such that the Council of the League of Nations took account of its request for representation and nominated one of its members a member of the Preparatory Committee of the International Conference. The Council of the League of Nations later nominated M. Serrarens, the international secretary of the C.T.U.I., a member of the Economic Consultative Committee which was constituted after the Economic Conference. At the annual sessions of this Committee M. Serrarens has been able to declare the attitude of the C.T.U.I. towards the various economic problems and notably those of Rationalization.

The C.T.U.I. is now also represented at the Permanent Court of International Justice at the Hague. When the Court deals with any question concerning the interests of Labour, its representatives are heard as well as those of the Amsterdam International and the International Federation of Employers. At Geneva it is represented on the Council of Administration of *L'Institut International d'Organisation*

Scientifique du Travail, and is in active collaboration with *L'Association Internationale pour le Progrès Social*. It is rarely now that an international movement is started, or a Congress held, dealing in one way or another with the world of Labour, which a representative of this Christian body is not invited to attend.

Thus the C.T.U.I. takes its place in the international life of Europe and of the world, as far as it is able and is allowed. Its own life is no less active. A Congress is held every three years. The third Congress held at Lucerne in 1925 proved that the International had successfully negotiated the many difficulties of its first few years and was able to place itself on a firm financial basis. At this Congress the eight hour day, emigration, and questions concerning women workers were discussed. At the fourth Congress (Munich, 1928) the reorganization of the management was considered. Till then, owing to the aftermath of the war, the direction of the C.T.U.I. had been entrusted to members of the neutral countries, the President being Swiss and the secretary and treasurer Dutch. At this Congress it was judged that the time had come when the President could hand over the direction of the C.T.U.I. to a new President, Herr Otte, a German. The problem of Rationalization and its consequences were studied at this Congress. The next Congress will be held at Antwerp this next June.

In addition to the World Congresses, national Congresses are held and many international Congresses of the affiliated confederations of Trade-Unions have also taken place. The most important were the Congress of the Federation of the Christian Trade-Unions of Miners held at Berlin, and that of the international Federation of Metallurgists at Salzburg. The miners in their Congress at Berlin renewed their demand for an international agreement concerning the hours of work in mines, and for an agreement between coal-producing countries as to output. The Congress at Salzburg heard a paper read on the question of the diseases contracted by those in the metallurgical industries, as also a report on the world-wide unemployment and its effects on these industries. This second paper gave rise to a resolution being passed demanding an international inquiry into the conditions of the workers in this industry, in which inquiry they asked for the collaboration of the I.L.O.

The general tendency of the organizations, as shown by the

various Congresses during 1930, was to fight against unemployment and to defend the working man from its consequences; but it is noticeable that there was no agreement as to the manner of attacking this problem. The miners, for instance, refuse to consider the lowering of wages, while the metal workers, faced by the closure of works employing thousands of men, are not so intransigent. The influence of the Christian Trade-Unions in Germany may be gathered from the fact that Dr. Brüning, the present Chancellor, was their former secretary, and Herr Stegerwalde a former president.

At the end of 1930 the C.T.U.I. consisted of fourteen affiliated national Trade-Union federations divided among eleven countries. Austria, Belgium, France, Germany, Hungary, Luxembourg, Spain, Yugo-slavia have each one national federation, Holland and Switzerland have one Catholic and one Protestant, while Czechoslovakia has a German and a Czech federation. Also affiliated to the C.T.U.I. are fifteen international federations of industries, having affiliated Unions in thirteen countries, not counting the Christian Trade-Unions of certain Baltic countries, of Latin America and of Canada, which are still outside the international organization.

The grave economic crisis which reigned during 1930 and the unemployment it brought in its train, did not, except in Germany, hinder the forward movement of the individual Christian Trade-Unions. In Germany about 20,000 members were lost out of the 1,227,000 of January, 1930. All other countries not only held the advances made in 1929 but made remarkable progress, and notably in Austria, Belgium (which gained 20,000 members), Switzerland, and Czechoslovakia. The affiliated federations gave the C.T.U.I. in December, 1930, a membership of 2,300,000, a big advance on the preceding year. At the end of last year the membership was 2,380,672.

The C.T.U.I. is becoming known also in countries outside Europe in which there are no Christian Trade-Unions. It is being written of in America, and Moscow has declared that measures must be taken against its insidious influence. There are still, however, many countries where it is almost unknown, or, if not unknown, treated with hostility. Among such countries is England, as has been already noted. The fact is capable of rational explanation. The Christian Trade-

Unions abroad were founded in opposition to the Socialist Trade-Unions, which Christians cannot conscientiously join. The British Trade-Unions, although sometimes secular in spirit, are yet neutral enough as regards religion to allow Christians to join them without in any way compromising their Faith. Few, however, will deny that there is need in their Christian adherents for much of the spirit and clarity of aim of the C.T.U.I., whose principles should always be advocated.

Catholic policy, therefore, should be to work steadfastly to disseminate the knowledge of these principles and to strive to remove the hostility and suspicion—the result of mere ignorance—with which the British Trade-Unions regard the C.T.U.I., and so to procure a spirit of collaboration between them. Once its aims are known, it will be seen that the true interests of the workers are in safe hands.

It may be of interest to compare the economic order traced out in the Programme of the C.T.U.I. on the basis of its principles with the recent Encyclical *Quadragesimo Anno*. The Programme stresses the need of organization of production and exchange on the basis of collaboration between the employers and workers in view of the general interest. This collaboration should be technical, within the limits of the workers' capacity, and result in profit-sharing or other similar forms of participation. It can best be put into practice by setting up parallel bodies of the employers and workers in each industry. These also assemble in a national body which will regulate the relations between industries and defend the consumer against all unjust exploitation. Finally, the national bodies would seek world agreement to facilitate the co-ordination of production by common consent and thus the ordering of international economic life.

The Encyclical is a clear, concise and strong criticism of the present conditions of the economic world. This criticism we find anticipated when the C.T.U.I. affirmed in 1920 that "the present social and economic order is contradictory to the essential points of the Christian spirit."¹ The scheme moreover, outlined by the Programme is almost identical with that outlined and approved in the Encyclical.

JOHN MOLONEY.

¹ More recently the C.S.G. in this country printed as its Year Book (1929) the detailed "Code of Social Principles" (6d.), compiled by the Catholic International Union of Social Studies. This Code in its Economic section, at least, would, we are sure, be endorsed by the C.T.U.I. and it provides a valuable platform for the united work of Christian social workers.

THE MAD POET OF MALVERN

WILLIAM LANGLAND

CENTENARIES are rarely relevant to the times in which they are celebrated. But the sixth centenary, due this year, of William Langland's birth fits well into the framework of the present crisis. He has been too long forgotten. For a hundred who know of Chaucer scarce one will be found acquainted with the author of "The Vision of Piers Plowman," and the probability is that even those few to whom his name is familiar have learned of him only as a means to passing some examination in mediæval English.

A small section of the general public have met with him, however, as the hero of Miss Florence Converse's novel (published in "Everyman's Library"), entitled "Long Will," but this may be held as a misfortune rather than as assisting in perpetuating a true memory of the man. Miss Converse wrote under the spell of that revival of interest in the Middle Ages which was so deeply coloured by romanticism. Her poet is just what the conventionally-minded expect a poet to be. Langland's poverty was of the sordid and unhappy kind, but in this picture it is merely picturesque, artistically arranged against the pasteboard background of a Gothic London. Worse still is the fact that Wat Tyler, the leader of the Peasant's Revolt, consults him as an oracle, and as an oracle he is posed throughout the book, giving utterance on properly-staged occasions to preachments quite in the manner of a self-conscious, nineteenth century prophet of Social Christianity, addressing a coterie of admiring disciples. If this view of him is maintained it is little likely that our disillusioned generation will give him a hearing.

As a matter of fact, the impression gathered from the translation into modern English of his work, published in the same series as Miss Converse's novel, is very different. There is a passage in "The Vision of God's Bull of Pardon" which gives us, I cannot help but think, his view of himself. The quotation is lengthy but, as it is essential for an understanding of this curious figure in our literature, I give it in full.

Langland has been speaking of those lazy vagabonds on whom charity is wasted. He then proceeds:

Yet are there other beggars, in health enow,
But they want wit, men and women,
Lunatic lollers, leaping around,
Mad as the moon changes, witless, moneyless,
Caring for neither cold nor heat, wandering walkers,
As Peter and Paul wandered yet preaching not,
But many a time prophesying, to please themselves it seems,
Yet since God is strong enough
To give to each man wit, wealth and health,
And lets them go, these lunatics, they are, I think,
His apostles, his private disciples;
He sent them silverless, in summer raiment clad,
With neither bread nor baggage.
Barefoot go these disciples, begging of men,
If they meet the mayor amidst the street,
They reverence him not, no, no more than another.
Such men we should have home and help them when they come.
They are merry singers, heaven's minstrels,
God's boys, jesters, as the Bible saith:
"If any man is seen to be wise let him be made a fool that he be wise."

It is the way of the rich to keep all manner of minstrels,
For the lords and ladies sake in whose house they stay,
Men suffer all they say and take it in good part,
Ay and give them gifts and gold, ere they go thence,
Right so, ye rich, ye should welcome and honour
God's minstrels, God's messengers and God's merry jesters.
These lunatic lollers that leap around you,
For under God's secret seal are hidden their sins.

It is quite in Langland's manner to drop autobiographical hints in this elusive manner. But the reader will be able to judge for himself how far the description corresponds with that which, without disguise, he gives elsewhere of his manner of life. Here is how this tonsured vagabond pictures his own mode of existence:

I live in London and I live on London,
The tools I labour with, to get my living by,
Are the Lord's Prayer, my Primer, my Dirges and my Vespers.
And sometimes my Psalter and the Seven Psalms;
I sing for the souls of those that give me help,
And they that find me food welcome me when I come,
Man or women, once a month, into their houses;
No bag have I nor bottle, only my belly.

One point in the description of the "lunatic lollers" given above—that concerning their refusal properly to salute the

great—tallies exactly with another passage in which the poet paints himself. Some blamed his manner of life, he says,

and few allowed it
And set me for a lazy wretch that would not reverence
Lords or ladies, or any other lives,
Or persons in fine fur with pendants of silver;
I never once said "God save you, lords,"
And never louted low, and men held me a fool.

In this self-portraiture we have the picture of one of those ill-kempt eccentrics who may be seen pursuing their lonely way through the city crowd, gaped upon by passers-by but returning no gaze and charitably excused for discourtesies by the attribution to them of idiocy. This is the William Langland as fourteenth century London grew familiar with him in its narrow streets. We who never saw him in the flesh may yet, to some small extent, confirm the impression they received.

Every commentator on the poet's work has noted the inconsequence of his thought. His "visions" are more like the phantasmagoria seen in sleep than the ordered imaginations of consciousness. The narrative breaks off at unexpected points. There is a strange medley of abstract virtues and vices that reminds us sometimes of Blake's visionary figures. The reader wanders through a labyrinth of allegory without being able to say, at any precise point, where he is. Yet out of this rambling inconsequence flashes ever and again the light of true genius, pictures so vivid, truths so profound that we never forget them. Is it a grotesque assumption that we are in the presence of a disordered mind, a mind of noble quality but one overthrown, a mediæval Hamlet perplexed to the verge of madness by the problems confronting it?

We may more easily understand the phenomenon if we compare the author of "Piers Plowman" with another Catholic poet whose temporary mental derangement is unquestioned. Jacopone da Todi, the prosperous Tuscan lawyer, met in middle life with a domestic tragedy which for a time deranged his reason. He became a ragged vagabond, an unlicensed preacher, a public "character," perpetrating practical jokes intended to remind his former fashionable acquaintances of their mortality, jeered at and pelted by street urchins, but throwing off rhapsodical verse which, though rough in structure, burns with true mystical genius, and

finally achieving, if tradition be correct, that masterpiece of devotion, the "Stabat Mater." Jacopone, chastened by much tribulation, did indeed learn in time the lesson which he represents Christ teaching him:

Order this love, O thou who lovest Me,
For without order virtue comes to naught:
And since thou seekest Me so ardently,
—That virtue may be ruler in thy thought
And in thy love—summon that charity
Whose fervours are by gentle order taught.

In like manner, the careful reader may perceive that in the tumult of Langland's imagination a certain coherent Vision, profound in import as anything that age conceived, took gradual shape. There are indeed more points of resemblance between the two men (allowing for differences of nationality and culture) than can be here detailed, and a comparison of the English poet with the Tuscan at least serves to make credible the theory that the former, like the latter, had suffered a mental shock which threw his mind into disorder.

What was that shock? We have no hint of any such private grief as unhinged Jacopone's reason; if we are to seek a cause, it must be in a wider world. I do not think it is difficult to discover in the England of that time sufficient occasion for a tragedy of this kind. As one reads the story of the fourteenth century one wonders at the strength of will or callousness of heart which enabled men to "carry on." Four times the Great Pestilence assailed the country. Professor Coulton has shown convincingly that the mortality occasioned has been exaggerated, but even his conservative estimate is appalling. Those scenes which Boccaccio describes in his introduction to the "Decameron" must have been repeated in many an English town, and the horror of the experience was intensified by its mysteriousness. Famine had preceded it and great storms accompanied it, so that it seemed as if nature had broken away, from God's control or was the agent of His special wrath. Nor was the idea that that generation had given occasion for the Divine Vengeance without foundation. The armed rivalry of claimants to the Papal Throne had shocked all Europe, but indeed the spiritual vitality of the Church as a whole was at a low ebb. The state of demoralization literally baffles description, unless, indeed, we should permit ourselves language

which must sound in our ears highly irreverent. The condition of things in the religious world was reflected in the social unrest which culminated in the Peasants' Rising of 1381—a rising which, as a matter of fact, involved a much larger class than that of the peasants and had the support of considerable numbers in the towns. These things followed swiftly upon one another and no one knew what would be the nature of the next blow or where it would fall. The very foundations of society were rocking as in some gigantic earthquake, and our surprise is, not that here and there the effects of panic became visible, but that they were not more frequently seen. This apparent insensitiveness to what was happening, however, is deceptive. Men fought and drank and lusted in order to forget, and their very silence is sometimes significant of the deep impression made. Just as Boccaccio pictured a party of gallants and their ladies withdrawing from plague-stricken Florence to entertain each other with stories, and just as their gaiety was merely the disguise worn by their fear, so did our genial Chaucer, looking away from the awful facts of his time, join that pleasant company of Canterbury pilgrims whose narratives have been the delight of succeeding generations.

But there was one man at least who could not blind himself to the stark reality. Two things are evident in his self-revealing verse—a passionate sincerity and a sensitive heart. The one compelled him to look at what was around him and the other taught him the full horror of what he saw. Still further to aggravate his agony he was gifted beyond any of his contemporaries with the insight of a prophet. He saw and plainly stated that some terrible vengeance must fall upon that ecclesiasticism which had betrayed its sacred trust. Langland knew and taught that the military and naval victories (Sluys, Crecy, Poitiers, Neville's Cross), with the glory of which the nation rang, must be paid for in long years of poverty. The decline of Feudalism registered itself in his deepest consciousness. He was living in the death-chamber of a whole civilization. As Dante's fellow-citizens pointed to him as one who had been in Hell, so might the London of Richard II. have learned that the lanky, disreputable, indigent Poet who slouched in torn gown along the London streets had visited that Hell which it was preparing for itself. Is it any wonder if sometimes he might have been heard muttering to himself and that to many he seemed mad?

We must not be understood, however, to suppose that he was as mad as he let others think him. Those burdened with thoughts beyond telling, those who think so far ahead of their own generation that there is danger in speaking their true minds aloud, may simulate imbecility. Under cover of their disguise they may observe the world with less disturbance. It insures a privacy not otherwise obtainable. Langland may have wondered sometimes which was the more mad, he or the world, but I do not think he was in real doubt. Yet it may well be that his essential sanity was of that extreme sort which borders on insanity.

Of that essential sanity no sympathetic reader of his poems can be in doubt. Beside him the solemn pedants and cunning merchants and intriguing statesmen look fools. Here was no crazy John Ball proclaiming an impossible Communism and equality. The sight of wrong, suffered by helpless folk at the hands of insolent might, had driven him in upon himself and made him a scarecrow of the streets but it could not sweep him into the currents which carried Wat Tyler to Smithfield—and death. He had a truer remedy than any programme of political and social reform.

Piers Plowman, the hero whom he conceived as coming to the world's rescue, blends in himself many symbolic meanings. He is the ideal peasant. He is the Church. He is Christ Himself. Even when we have settled the problem in favour of the last solution we are still in difficulties. For Piers is a Knight and a Pilgrim and a Plowman, all in one. Yet as we study him the very confusion discloses richer thought than plain statements could do. For is not the Church the Body of Christ and did not the Son of Man identify Himself with all humble folk, saying that if we ministered to them we ministered to Him? More original still is the thought that links together Knight and Pilgrim and Plowman. This was an age when the Knight was hero of all romances, and "Long Will" sardonically chose to be in the fashion. But in a few lines he has transformed his warrior into a husbandman and the sword into a ploughshare. Was there no meaning in this for an England drunk with the blood shed at Crecy and Poitiers, and for a peasantry abandoning its untilled fields to fight with long-bow and axe for its rights. And as this Plowman-Hero renounces the weapon of destruction for that which produces life, so also he chose to abide on his acres rather than wander on idle pilgrimages to

Canterbury or Compostella. His pilgrimage is a quest of Truth, and that can be followed best as he guides his plough. When he has turned his furrows, then, but not till then, will he indulge in what at that time had become a form of dissipation, and visit foreign shrines. Gradually the unity underlying the many-sided character of Piers dawns on the reader. Then maybe he will become aware that he has been looking into the mind of a man who, for all that his contemporaries thought him a fool, had the soul of a Hebrew prophet. A solitary thinker dwelling alone with his Vision, he saw all the abuses which had invaded both Church and State, yet never swerved in loyalty to either Pope or King. Partly because his own mind was jangled, partly because his generation could not bear the Truth, he wrapped that Truth in obscure symbolism.

For those of to-day listening for some message to guide them through the perplexities of a time as troubled as Langland's, his message may not be as obscure as when it was first written. Are not our difficulties caused by military expenditure and have not those difficulties accentuated the social unrest of classes which seek redress by violent means? And is it not to the Plowman, loving and serving God and his neighbour, to whom we must look for deliverance? Few voices even of our own century have spoken so needed a truth as the Mad Poet of the Malvern Hills.

STANLEY B. JAMES.

THE HELPERS OF THE HOLY SOULS IN SHANGHAI

THE story of the foreign Missions is always an interesting narrative, a history of endeavour all the more fascinating because of the spirit of adventure which is bound up with the pursuit of souls. The Christianizing of China, for instance, by the Jesuits under Fr. Ricci in the sixteenth century reads just like a tale from the "Arabian Nights." The career of that remarkable pioneer was described in *THE MONTH*¹ some few years ago. The Jesuits are still in China, but the present Note deals with another religious body, the work of which, if less spectacular, is just as apostolic as theirs,—the "Helpers of the Holy Souls."

The present Chinese crisis has centred attention on Shanghai, which is a great missionary centre, and a stronghold of the body just mentioned. Even ordinarily their occupations are not unattended with risk, but to-day these nuns are right in the line of fire, so that they have their share in the making of history.

The Helpers of the Holy Souls form an Order which combines the active with the contemplative life, and has for its distinctive end the greater glory of God in the deliverance of the Souls in Purgatory, through the intercessory effects of prayer and works of mercy. Founded by Eugénie Smet in 1856, they were still a young congregation when they commenced to work in China, where they have now four foundations. Three of these are in Shanghai and one in Chili, North China, in the depths of pagan country, where they were the first European nuns to penetrate. The gratuitous care of the sick is always given first place in the corporal works of mercy exercised by these devoted nuns, but they are ready to undertake other work as required.

The first branch-house of this new Order was established at Nantes in Brittany in July, 1864, but the next call was for the Auxiliatrices to work in the mission-field of Shanghai. Mgr. Languillat, Vicar Apostolic of Kiang-nan, applied to

¹ See "Matteo Ricci: an Apostle of China," by F. X. Rogers, S.J., Jan., Feb., March, 1927

the mother-house in Paris for six nuns, whom he himself conducted to his diocese, to train and superintend a congregation of Catholic Chinese maidens and widows. This congregation went by the title of the Presentation of the Blessed Virgin, and the special work of the "Presentandines" was the visitation of the sick, the administration of native schools, and the baptism of deserted babies.

On December 1, 1867, the little party of nuns arrived at Shanghai, where they were welcomed by Fr. Basuia, S.J. They set to work at once: from a small beginning, their operations soon began to have wonderful results; there seemed no end to their zeal as there certainly was none to the fields for its exercise. Orphanages and dispensaries sprang up, as also asylums for the aged and infirm, and schools of various kinds. They also render signal service to the Mission by preparing converts for reception into the Church.

In the educational line, these nuns have now two high-grade schools for Europeans in Shanghai, an industrial school chiefly for Eurasians, as well as a high school for Chinese girls of good family. This school is called the "Morning Star," and the pupils are largely drawn from the relations of the students who attend the university under the Jesuit Fathers. These Chinamen wished their sisters and cousins to have like themselves the advantage of a good Catholic education, so in 1904 the school was opened with eleven pupils. In the first ten years of its existence the school numbered 100 girls, by 1923 the numbers had risen to 400, and in later years they have steadily increased. Not only do the pupils learn the usual subjects included in a school curriculum, but also English, French, with music and other of the arts. In 1912 a pupil obtained the junior certificate in the Cambridge examination.

One of the very first works which the Helpers took upon themselves on arriving in Shanghai was the foundation of an orphanage and crèche at Seng-mou-ieu. This was for abandoned babies. Many of these infants die soon after baptism owing to the exposure and hardships they have endured, but those that survive are sent out temporarily to be nursed by "chow-amahs" or wet nurses in the district. At the end of every month these women bring their foster children back to Seng-mou-ieu to have the babies weighed and let the nuns see how they are progressing. This orphanage which is

dedicated to the Holy Childhood is divided into several sections:

- I. The very young babies nursed by the "chow-amahs."
- II. Children of from two or three years (those who have left their foster mothers).
- III. Those of the kindergarten class, babies just beginning to study and prepare for their First Holy Communion.
- IV. Bigger girls who are taught domestic work, cooking, embroidery, lace-making, etc. When these girls are old enough, the nuns arrange marriages for them with boys from the Jesuit orphanage at Tou-se-wei. There the Fathers teach the boys in the same manner as the nuns instruct the girls; the boys are brought up in a trade in order that they may be enabled to marry and support a Catholic family.
- V. Incurables, the blind, the deaf, the mentally weak, etc. They remain all their lives at Seng-mou-ieu and they are taught occupations according to their ability, in order that they may be useful members of the community. The Helpers have also a school for deaf mutes. Here these unfortunates are instructed in religion and prepared for the reception of the Sacraments.

It has already been stated that the care of the sick poor is one of the major works of the Congregation. In China they opened several dispensaries where Christians and pagans alike receive medical treatment. The Religious also visit the sick poor in their homes, and this enables the nuns to keep in touch with the patients and gives them a chance to convert the pagans.

In 1919 the Religious had obtained permission to visit the prison of Zao-ou-kieng, where 800 men were detained and between 80 and 100 women. The day of visitation was arranged to coincide with the dispensary day in the district, and later permission was obtained for the saying of Mass in the prison twice a year. In 1920 an outbreak of cholera in the gaol was the occasion of many visits from the Helpers and they did splendid work baptizing "in articulo mortis" and assisting poor Catholics who through one cause or another had lost the grace of God.

Great work in conversions is done in the catechumenate.

Here the fiancées of Christians are instructed during a stay of six months or longer.

In 1871, four years after the founding of Seng-mou-ieu, the educational Institution of St. Joseph was opened in Shanghai. Following the massacres of Tientsin, Bishop Languillat saw the necessity for the Helpers to have an institution in Shanghai itself (this of course was before the foundation of the "Morning Star"), for in those days Siccawei was quite isolated. Chairs, wheelbarrows and sampans were the only means of locomotion available; there were no tramways, motor cars or telephones then, modes of intercourse which to-day make Siccawei a suburb of Shanghai. Two Religious and a lay-Sister took up their abode in a house quite Chinese in appearance, which had originally been the home of the ambulance section of the French army of occupation during the war with China. This building was afterwards transformed into a stable, and finally ceded to the Mission. A very modest start after the manner of all the works of God, was here made, beginning with a Chinese school and a small class of three European pupils. In November of the same year two other nuns joined the community and presently the pupils numbered 22; classes were organized and courses in English, French, music, and painting started. There was then no other school in Shanghai, and the European residents who had brought their families out there were happy to find these facilities for their children. Gradually the school outgrew its accommodation, so the buildings of St. Joseph's Institute were begun and now provide shelter for more than 900 persons. The education provided is very up-to-date and pupils are actually prepared with no little success for the Cambridge examinations. Recently the European boarding-school has passed into the hands of the Religious of the Sacred Heart, being replaced by a purely Chinese school.

Attached to the institute is an orphanage for young Eurasians without family or money. This was founded in 1875, and by 1924 over 1,680 children had been cared for and educated as governesses, typists, nurses, etc. There is also a hostel for homeless business girls. Rooms, meals, etc., are provided at moderate cost in a Catholic atmosphere and under Catholic supervision.

By the year 1893 the Institute had grown so large that it was found necessary to establish a third house in Hong-

kew, a district of Shanghai largely inhabited by Portuguese. This establishment, which was called after the Holy Family, had a huge success. It was started originally for the Portuguese, but it grew rapidly through members of all nationalities and religions taking advantage of the education provided. In 1924, twenty-four nationalities were represented among its pupils, and various creeds, including Protestants, Jews, Mohammedans, and pagans. This foundation was transferred in 1906 to the present much larger and handsomer buildings.

It is feared that these buildings must have suffered in the recent bombardment of Chapei by the Japanese. In the trouble of 1927 the Institute of the Holy Family was completely destroyed, and had to be abandoned and replaced by new buildings in the neighbourhood. A poor school was opened by the nuns in the remains of the old establishment, and now counts 1,000 Chinese children.

Obviously the trouble with Japan is a serious matter from the Catholic point of view, because of the almost inevitable setback in missionary affairs which results from war conditions. Catholics need not be urged to pray that the work of God may not be hampered by the sordid quarrels of men, and that the devoted Sisterhoods especially, who have sacrificed so much for the benefit of the heathen and the outcast, may escape unmolested to pursue their apostolic work.

D. BLOUNT.

A STATE TRIAL OF 1679

THE CASE OF NATHANIEL READING

THE trial of Nathaniel Reading was one of the side issues of Oates's Plot and the man himself has been completely forgotten, in spite of his strange and romantic career. Two ancient county histories, Hunter's "South Yorkshire," and Stonehouse's "Isle of Axholme," however, relate his history, although somewhat inaccurately, and their omissions and mistakes can now be set right from sources inaccessible to those writers.

Reading is said to have been born at Northampton about the year 1620 and as he died, and was buried on June 4, 1716, at Belton, in the Isle of Axholme, Lincolnshire, he attained a great age. The maiden name of his wife at once brings to our mind some of the greater characters of English history, for she was Arabella Churchill, sister of Sir Winston Churchill, the father of the great Duke of Marlborough. Reading does not seem to have taken part in the Civil Wars and, as a matter of fact, was at Naples when the rebellion of Masaniello (Tommaso Aniello) against unjust taxation broke out. He then became Masaniello's secretary and was sentenced to death after his friend's murder, but "is reported to have made such an eloquent appeal to the authorities on his way to execution that his life was spared." Some time after this, he returned to England and disappeared from the public view until the year 1655. In September of that year "to his own unspeakable unhappiness," he accepted the post of "Collector of rents of the Levels," at a salary of £200 a year, and henceforward his career in that capacity can be traced in the "Memorial" presented by him in 1702 to the "Commissioners of Sewers" concerned with the drainage of the Levels, or Fens, of Yorkshire and Lincolnshire.

The natives of those parts, called the "Commoners of the Levels," hated the French and Dutch Protestant refugees imported by Sir Cornelius Vermuyden and the other "Participants" in his scheme for reclaiming the land, almost as much as they did the "Participants" themselves. They profaned the foreigners' church at Sandtoft, burnt their houses, destroyed their crops and resisted attempts to distrain upon

their own property with armed violence. At the time of Reading's appointment they had even found two notable leaders in that plague of Oliver Cromwell, John Lilburne the Leveller, and that equally strange character, Major John Wildman. The State Papers of 1656 contain many defiant documents sent by them to Cromwell himself. Reading says that he was compelled to maintain twenty fully-armed horse-men "with a chirurgion in ordinary" in order to collect the rents, and in the course of the next forty years, obtained "writs of assistance" and "deputations" from the sheriffs of three counties. Many actions at law also resulted and after "thirty-one set battles" there were hundreds of indictments against himself and his assistants and he himself was tried for murder. All this shows that Nathaniel Reading was a man of great courage and determination, not easily turned aside from any path he had marked out for himself. Obviously as the result of the continual litigation in which he was involved, Reading became a barrister and was called to the bar from the Inner Temple on November 4, 1658.

At the end of October, 1678, five Catholic Peers were sent to the Tower as the result of the assertions of Titus Oates, and preparations for their trial by the House of Lords (defeated from time to time by the King's dissolutions and prorogations of Parliament), commenced at once. Blessed William Howard, Viscount Stafford seems to have been responsible for the wise choice of Nathaniel Reading to be their Counsel at the forthcoming trial. Reading, as we may guess, was not a man likely to be intimidated or browbeaten. The other side too realized this fact and set on foot an accusation against Reading of subornation of perjury, in order to deprive the peers of their chief adviser. During the week ending April 5, 1679, Reading was denounced by the perjurer "Bedlow" (his real name was "Beddo") to the Committee of Secrecy, and was committed to the custody of a Serjeant-at-Arms. The House of Commons then petitioned the King to issue a Commission of Oyer and Terminer to try Reading.

On Monday, April 7 [wrote Henry Muddiman] Mr. Secretary Coventry acquainted the House that Mr. Chiffinch had received a letter from Mr. Reading, in which he did inform him that he had matter of great importance to communicate and that he did desire his

Majesty might be acquainted with it. That his Majesty had been acquainted with the letter and declared he would not intermeddle in it and that he would, if the House thought fitting, not only permit but lay his commands on him to tell all that he knew to the Committee of Secrecy. Upon which the House ordered their humble thanks to be returned to his Majesty for his gracious message and humbly to desire him that he would be pleased to lay his commands upon Mr. Reading to make a full discovery of the Plot to the Committee and that Mr. Secretary Coventry do communicate to Mr. Reading his Majesty's pleasure in answer to his letter sent to Mr. Chiffinch.

In other words, instead of denouncing Bedlow and Oates as perjurers, Reading was to admit the Plot and become a witness against his own clients. We may imagine the tenor of his remarks to the Committee of Secrecy.

On April 9, 1679, Lords Powis, Stafford, Petre and Arundell of Wardour were brought to the Bar of the House of Lords and knelt whilst their articles of impeachment were read to them. The fifth peer, Lord Bellasyse, denounced by Oates as the General of a Catholic Army for the conquest of England, was so ill with the gout that the House excused his appearance. Counsel were then allotted to the peers, but Reading was not numbered amongst them. The Commission of Oyer and Terminer had been issued with effect and he had been sent to Newgate.

On April 24th, Reading was tried. The charge against him was for attempting to bribe Bedlow with "56 pieces of gold to stifle his evidence against the peers" and the only witnesses against him were Bedlow and his servant, Wiggins, and Bedlow's personal friend, Hugh Speke of White Lackington, who was, in the words of the Dictionary of National Biography, "an egregious liar."

The printed report of the trial, however, raises a point of much importance to research workers, for it can be cited as a salient example of the fact that the whole series of reports of Popish Plot trials is not trustworthy. In the words of Roger North, they were "nasty rubbish."

Blessed Edward Coleman was executed upon December 3, 1678 and, according to the Lords' Journals, Bedlow appeared in the House on December 26th, to complain about

the printed report of his trial.¹ He asserted that it had printed what he did not say and omitted what he did say. He said that Oates was wronged in like fashion, and the matter was referred to a Committee with power to send for Lord Chief Justice Scroggs. The result was that each witness received power to revise his own evidence, on condition of signing his own part.² As none of the original MSS. has survived it is important to note what was said at the time about the omissions in the printed reports. In his "Manifesto," Lord Castlemaine complains bitterly about the print of his own trial. "Every trial is complained of by those who were present," wrote he. The six priests, tried and condemned on January 17, 1679(80), succeeded in publishing a little tract about the omissions occurring in the print of their own trial,³ and, thanks to Burnet, we can corroborate a statement made in the Preface to this tract, to the effect that, at Reading's trial, Mr. Justice Wilde said to Bedlow,— "God forgive him, [*i.e.* Bedlow] he was perjured." Of this remark and of its cause no word is to be found in the printed report of Reading's trial.

Burnet commences his account of Reading by an untruthful characterization, terming him "a lawyer of some subtilty but no virtue" and then proceeds to summarize the printed report of the trial. He then winds up with the following remarkable admission "Bedlow," he says, "first swore he knew nothing of his own knowledge against the Jesuits" (Blessed Thomas Whitbread and Blessed John Fenwick, at their first trial, on December 17, 1678), "and afterwards he swore copiously against them and upon his own knowledge" (at their second trial, on June 13, 1679) "Wyld (sic), a worthy and ancient judge, said upon that to him that he was a perjured man, who ought to come no more into Courts, but to go home and repent. Yet all this was passed over as if it

* A copy of the actual print in question has yet to be discovered. Of the 20 copies, more or less, examined by, or on behalf of, the present writer, all omit pages 81 to 88 inclusive, and a copy which contains the missing 8 pages (two sheets), would contain the matter about which Bedlow complained. Other mistakes in the numbering of the pages are to be found in the copies of the tract, but the printer's "catch-letters" on each sheet (A to Z and Aa to Zz in regular sequence), prove that these are ordinary mistakes. The catchletters for the two sheets in question are wanting, and thus prove that two sheets were deleted. The "catchword" at the bottom of p. 80 is in some cases "The," in others "My."

² Anchitell Grey's "Debates," Vol. IX., p. 539.

³ "Some of the most material errors and omissions in the late printed tryals of the Romish priests at the Old Bailey, Jan. 17, 1679" (80). Catalogued under the heading "Roman Catholic Priests" at the British Museum. There can be little doubt that this was from the pen of Abbot Corker, O.S.B., one of the priests tried.

had been of no weight and the judge was turned out for his plain freedom."

As Sir William Wilde received his dismissal on April 29, 1679, it is plain that he did not make these remarks at the Jesuits' trial on June 13, 1679. He was not there, and the "six priests" tract gives the only reliable account of the matter.

Thanks to the King's continued prorogations of Parliament there was hardly a single perjurer but was exposed in some way or other during Reading's year in prison, and, for the same reason, the peers could not be tried.

At the trial of Sir George Wakeman, the Queen's physician, Oates was broken and his evidence set at naught. Lord Castlemaine, Sir Thomas Gascoigne and others were acquitted. The "Meal Tub" plot against Mrs. Cellier, Lady Powis's almoner to the Catholic prisoners in the gaols, came to naught also, and Lady Powis herself was set free. So, when he emerged from prison, Reading (who was expelled from the Inner Temple in the preceding November), bearing in mind Mr. Justice Wilde's remarks at his own trial, quite naturally took steps to have the judgment against himself set aside.

Muddiman's letter, for June 19, 1680, states:

On the 17th, Mr. Reading, who was tried by a Commission for tampering with Mr. Bedlow, found guilty and sentenced to the pillory, being now at liberty, himself moved at the Kings Bench Bar for a writ of error against the said judgment. Which taking no effect he, on the 18th, did in open Court not only inveigh against the said sentence against him, but accused his Majesty's judges of the highest oppression, and particularly Sir Thomas Jones and Sir William Dolben, two of his Majesty's judges then sitting on the Bench. Who, being persons of the greatest integrity and moderation, the whole Bar desired justice against him for so unparalleled an insolence.

It is easy to imagine the ensuing scene. Mr. Justice Jones was "of Welsh extraction and apt to be warm," says Roger North, and Dolben was "an arrant peevish old snarler." They ordered Reading's "Bar-gown to be pulled over his ears, fined him £500 and also ordered him to give security for his good behaviour for seven years."

But, on June 30th, Reading, "being brought by rule to the Kings Bench, and having made his submission, had his fine and imprisonment remitted and was discharged, but bound to the good behaviour for a twelvemonth."

Reading then retired to Lincolnshire and built a house at Sandtoft, three miles from Belton, the better to continue his conflict with the Commoners of the Isle of Axholme. It would be wearisome to recapitulate the details of all his conflicts, but two attempts to murder him, on both of which the mob was headed by the wife of the Commoners' solicitor, one Popplewell, deserve notice.

In 1681, Reading had obtained a writ of assistance against Mrs. Popplewell's father, a Mr. Ryther, of Belton, for threatening to pull down his house, and, in 1694, the mob, with Mrs. Popplewell at its head, bearing a flaming torch, "like another Alecto," actually did this, destroying his crops and killing his cattle. A Bill dealing with disturbances of the kind was afterwards introduced in Parliament, but came to nothing.

Undaunted, nevertheless, Reading rebuilt his house at Sandtoft and, on April 15, 1697, the very first night after he had taken possession of it, the mob, with the lady at its head, burnt the house down again. When the inmates found that it was on fire and attempted to escape, they discovered that all the keyholes of the doors had been stuffed with clay. It was only just before the roof fell in that Colonel Robert Reading, a son, at last succeeded in forcing the bars with which the windows had been protected and helped his aged parents to escape.

Even Popplewell denounced this last attack and declared that he would have nothing further to do with the rioters. Such of them as were captured were indicted but proceedings were in the end stayed by an agreement on their part to pay £600.

Nathaniel Reading's four sons were all soldiers, chiefly under Marlborough. Robert was Lt.-Col. of Clayton's regiment, distinguishing himself at Dumblaine and Glenshiel and capturing the Pretender's plate. He lived at Sandtoft after the death of his father, but was compelled to quarter part of his regiment at Ross, in order to protect his property. The family became extinct in 1746, on the death of a grandson, also named Robert.

J. G. MUDDIMAN.

CIVIL CENSORSHIP : THEORY AND PRACTICE

THE recent publication of the annual Report of the British Board of Film Censors has brought the question of Cinema censorship into prominence again, for it reveals to what an appalling extent this form of entertainment is being made an instrument for the corruption of morals, and how clumsy and inadequate is the supervision exercised by the Board over what often degenerates into commercialized vice. The cinema and, we may add, broadcasting, are means of diffusing ideas, which rank with the invention of printing in their vast potentialities for evil as well as for good: whether, in any given community, good or evil shall predominate, depends ultimately on the public conscience as effectively expressed in law; depends proportionately on the individual conscience, for the individual's sense of right and wrong has some share in forming public opinion. Where moral rights are wholly suppressed, as under the Soviets, then evil has undisputed sway, and all the media for communicating ideas become channels of corruption. (As soon as the law becomes inoperative to uphold morality, as under the atheist Government of Spain, then there follows, as we have seen, an outburst of pornography in the press.) In other societies, the waxing and waning of Christian observance is faithfully reflected in the character of their stage and their literature, and of their exercise of public censorship.

Every organized community uses this means of controlling ideas. It is nowhere more active and extensive, more unjust and despotic, than in Russia, whose Government has undertaken the colossal task of turning a nation of 147 millions into atheists, and must consistently prohibit anything literary, scholastic or dramatic that teaches or assumes the existence of a Supreme Being. In the same way, the "lay" French Government excises allusions to God from its school-books. The war is still close enough for all to remember how drastically the flow of ideas was impeded by military censors. All tyrannies have endeavoured to secure themselves by censorship from the assault of suggestions hostile to their rule. And all orderly and civilized Governments, even the most

democratic, prohibit the promulgation of "subversive" ideas. Occasional prosecutions for "seditious utterances" keep writers in this country more or less within the formal limits of loyalty, whilst under the recent Public Defence Act in Ireland revolutionary papers have been altogether suppressed. (The practice, in fact, is universal, natural and, when the end is good, thoroughly justifiable.) People who deride the Catholic Church because she emphasizes the natural law against the reading of dangerous books and in some instances, as it were by request, indicates, or puts on her Index, for the guidance of her children some particular writings or classes of writings which are likely to injure faith or morals, very often ignore this analogous and prevalent exercise of civil authority for merely temporal ends. But, in discussing censorship, I do not wish to speak of this action of the Teaching Church but rather of that of the modern State, which has rejected her help and yet is compelled in its own interests to try to do alone what cannot be done effectively without her collaboration, viz., to keep down the anti-social tendencies of its citizens by some method of censorship.

The result, as I have hinted, is not satisfactory. If ever this fallen world recovers a measure of sanity, being forced by bitter experience to discern true from false, those succeeding ages will marvel at a governmental system which, while catering for the physical and mental welfare of its citizens by every variety of bureaucratic intervention, leaves their moral development very much to chance. In the present abnormal state of society, when property is so badly distributed, and the vast bulk of the families which make up the State have to be assisted from the public funds to care for and educate their children, the State must, of course, in self-protection do what it can to combat disease and ignorance. In the circumstances, the modern zeal for hygiene, housing, health and schooling is admirable. It is the duty of the community to help those of its members who cannot help themselves, pending the time when, the industrial system having been reconstructed, self-help will be the rule, instead of the exception. But the development of character should be the State's chief concern, and it is in this that its failure is conspicuous. Here in England it is with the utmost difficulty that we Catholics can manage to secure, in face of State reluctance and hostility, that *our* children at least should be provided with religious training—knowledge and love of God

and of the details of the moral law—which forms the necessary basis for good conduct. The State unjustly discriminates against us in the matter of financial aid and thereby puts a premium on those schools where religious training is either non-existent or else vague and imperfect. The same is true of the United States, where Catholics have to support their own schools whilst taxed for the maintenance of others. Thus, through hatred or suspicion of Catholicism, the secular State everywhere discourages or prohibits the teaching of dogmatic religion which is the backbone of moral character.

And whilst in this way acting with positive injustice, it exposes its citizens, thus morally undeveloped, to a variety of unnecessary temptations through its marked incompetence as moral censor. It makes many attempts, no doubt; it even accomplishes, as we shall see, a good deal; but it is grievously handicapped, both by its ignorance of the proper moral standard and the clumsiness of the instruments it employs. In the matter of food it decides promptly what is adulteration and punishes it severely: in the case of health, it demands under penalty notification of infection: it enforces in the same way school-attendance. But moral poison is not so keenly detected nor so promptly removed. The contagion which spreads from art and literature, drama and cinema, wrongfully developed, meets with no really adequate preventive. Let it be granted that, normally speaking, the State as such has nothing to do with morals as such. In that sense, "no one can be made virtuous by Act of Parliament," for such Acts have not virtue in view. The concern of the State is public order, and it takes cognizance of sin only when it issues in crime; that is, only when the conduct of the sinner has definite anti-social reactions—when the "drunk" is also disorderly, when the blasphemer is likely to provoke a breach of the peace. But since the State has usurped so largely the functions of the Church, it must do as best it can what it will not suffer the Church to do in her own way,—legislate in order to prevent the moral corruption of its citizens by those who have "gone off," as so many have to-day, the traditional moral standard. It must do so, even though it has itself largely lost sight of that standard, or else its own influence and authority will disappear. Loth as they are to recognize it, all civilized States find in the Christian tradition, political and social, the surest support of their rule.

For civilization is not properly measured by the develop-

ment of the arts, or of the comforts and amenities of life, although these things accompany its growth, but by the taming of the beast in man, the restoration of reason to its throne, the development of his power to recognize truth, to love good, to appreciate beauty. And everything, therefore, that unduly stimulates appetite and fosters sensuality tends to degrade its victim. In a perfectly civilized society, public morality would not need protection. But, as we find things, there are in every community, even the most cultivated, many who through personal depravity or search for financial gain, make it their business to cater for the beast in man and tempt him to sinful indulgence of his animal desires. Against one form of such indulgence, drunkenness, the State has had to legislate minutely, and by making strong drink dearer and less accessible, it does succeed to some extent in keeping down excess. But obviously restraint of this evil is comparatively simple: it does not involve censorship. When, however, the State tries to suppress the exploitation of an even stronger human instinct, the object of which is the propagation of the race, its success is by no means so marked. Temptation here appeals to more than one sense. Against the frail barriers erected by police regulations and the criminal law, there surges wave after wave of organized and commercialized traffic in lewdness, taking advantage of every legal flaw to extend its terrain, ever demanding greater tolerance, persistent in its daring challenge to authority, returning with fresh vigour after every repulse. I am not speaking of the gross traffic of the streets, nor of the far-flung international system whereby it is recruited. Some years ago the League of Nations published the result of an extensive enquiry into the methods and ramifications of this fiendish trade, which startled the world and stimulated international action to put an end to it. Open vice like this is comparatively easy to combat, for there is no public opinion that dares to support it. It is otherwise with appeals to the prurient imagination by means of lascivious books and pictures and stage displays, for which there exists a large demand amongst the vicious. With regard to these the civil authority is strangely timid. Several countries, it is true, have black lists of obscene journals which are not allowed postal facilities: bad pictures and photographs, also, in which an enormous trade is done,¹

¹ See Paul Bureau's "Towards Moral Bankruptcy" (1925), pp. 41 sqq., and "The Attack on Christian Morality," by R. Dingle, *THE MONTH*, April, 1923.

are liable to confiscation, *if detected*, in the post, but in no case is the production of these nefarious wares prohibited. There is no such thing as prevenient censorship, by the licensing and inspecting of the modern means of literary or artistic reproduction. The foul stuff can be manufactured freely, and sold without much fear of detection. One hears of occasional raids and of the destruction of large quantities of pernicious literature, but that is only a tiny fraction of the tons of written and pictured filth that is let loose to corrupt the world. Before the advent of the "benevolent despotism" that now rules in Italy, the book-stalls and paper-kiosks of that Catholic country were stocked with evil literature. One strong man, who knows that licence is not liberty, has banished that blot on the fair fame of his country. There is no such strong man in once-Catholic France, where the valiant Abbé Bethléem wages a solitary campaign against indecent posters and bad books; although there is no country whose laws pay such homage to virtue or which so abounds in associations for the promotion of morality. The French erotic novel still continues to be the worst of a bad lot, French journals and illustrated papers allow themselves a licence which would not be permitted here, French public opinion, in fact, even amongst Catholics, is lamentably tolerant of the expression of sensuality in literature and art.¹

To return to this country—the reason why the State cannot effectively protect its citizens from the licence of the literary libertine or from the trader in lubricity in its various forms is, as we have above implied, it has no clear and definite moral standard of its own, having jettisoned what it used to have, together with its Catholic faith, at the Reformation. We do not, of course, expect the secular State to try to banish religious error: that is a function of the Church which it should not even pretend to usurp, although, after the disruption of Christendom, it foolishly made the attempt. And it is ill-equipped for the preservation of morals, for, though it knows in general that widespread sensual indulgence is harmful even to its temporal welfare, it cannot see that where it should be checked is where it has its source—in the perverted minds of the "emancipated," that after-Christian tribe which the late Harvey Wickham so aptly styled "the Impuritans" and so rightly castigated in the book with that name.

¹ See "A Study of François Mauriac," by J. D'Souza, S.J., THE MONTH, October, 1931.

And, apart from its lack of moral standards, so long as public opinion does not react as it should against the growing licence of the press and the theatre, so long will the endeavours of authority to exercise censorship be haphazard and largely futile. At the International Conference held at Geneva in 1923 for the "Suppression of the Circulation of, and Traffic in, Obscene Publications," the 35 different national representatives were prepared to frame a joint Pact to end the "vile and pernicious propaganda" of Birth Prevention, but their intention was frustrated by the British delegate. Why? Because he claimed that "the use of contraceptives is a highly controversial subject." Unhappily, seven years later a majority of Anglican prelates at Lambeth gave countenance to this view, and, more recently, as if the moral lapse of the National Church were not enough, we have heard even the abomination of abortion openly advocated from the seat of national Justice, the High Court itself, without any marked disturbance of the public conscience. And so the pornographic novelist pursues his or her evil way, rewarded by heavy royalties and hoping, perhaps, that the Home Secretary may arraign him for publishing "obscene libels," for no advertisement can rival that secured by such a prosecution. What can one expect from State censorship in these circumstances? When public opinion becomes indifferent or depraved, legal enactments and police sanctions are comparatively ineffective. Those who want to keep their thoughts and fancies healthy and clean must not look merely to the official censorship, whether of literature, the press, or the screen, for protection. With them in these circumstances it becomes a matter of conscience, of conscience properly educated and really energetic. Conscience is a censor who shares in its degree God's knowledge and wields God's authority. Christ our Master, who wishes His followers to be "the light of the world and the salt of the earth," was well aware of the need the Christless world will always have of being saved from darkness and corruption. Alas! that it should be so, but the moral degradation and mental confusion of the world are not so much due to the forces of evil themselves, which lack the support of reason and are always shown up by experience, but to the fact that the "leaven" to which the Redeemer has entrusted the regeneration of the mass, has largely lost its preservative qualities. In regard to many

Christians the salt has indeed lost its savour: the light in them turned to darkness.

To this we must attribute the lamentable fact that very often Catholics seem to feel no scruple about going to objectionable plays or films, or about reading bad books, and that, worse still, Catholic parents often neglect their duty of censoring their children's enjoyments and reading. Some vehement words by the Secretary of the "Apostolic League" on "Catholic Duty to the Gutter Press" may be quoted (*Catholic Times*, February 12th) as indicating the gravity and extent of this offence. After mentioning the "deplorable dailies" and the "sordid 'Sundays'" which circulate so widely, he writes:

These foul rags are left about the house for anyone to read. Infectious dirt lies on tables and chairs, just as if there were a deliberate plot to poison, corrupt and destroy every single member of the household, without the faintest qualm of conscience or the tiniest device of concealment.

And, *mutatis mutandis*, the same may be said about the lack of surveillance in the matter of cinemas. We are not asking for impossibilities. Scandal in this fallen world is inevitable: it is part of our trial: our Redeemer in praying for His children did not ask that they should be kept apart from the world but that they should be preserved from its evil influence. St. Paul told his Corinthians that intercourse "with the impure of this world, with cheats, robbers and idolaters," is not to be avoided while life lasts. He even contemplated Christians marrying Pagans. What is asked of us, therefore, is not the "fugitive and cloister'd virtue" which Milton derides, but the health which comes from spiritual exercise, from manful combat and victory. On the other hand—and this the sensual world never understands—the Christian, knowing the immense force of example, must do his best to preserve the young and morally undeveloped from premature and excessive contact with wickedness, lest "evil communications," experienced before the will is strong and the mind is steady enough to meet them with success, should "corrupt good manners."

Hence the perpetual struggle of the Christian ideal with those of libertines and free-thinkers, which every age, and not least our own, has witnessed. The "emancipated" claim

complete freedom for their own thoughts and writings, and disclaim any responsibility for the social results of their licence. They refuse to realize that, in a community whose members are in various stages of moral development, the strong and independent—the *esprits forts*—are bound in charity to submit to restraint for the sake of weaker brethren. They say, in effect, as their leader said before them—"Evil, be thou my good." Like the beasts they emulate, "they own no lust, because they have no law." The popular press, the lecture-rooms, the learned reviews, are poisoned by their defiance of morality, which is essentially anti-Christian or, in St. James's words, applied by Macaulay to the Restoration drama—"earthly, sensual and devilish." The result of their cult of the flesh is unspeakable degradation. Of earlier specimens of the class, Ruskin once wrote ("Letters to a College Friend," 1840-45):

I cannot for the life of me understand the feelings of men of magnificent wit and intellect, like Smollett and Fielding, when I see them gloating and licking their chops over nastiness, like hungry dogs over ordure; founding one half of the laughable matter in their volumes on innuendoes of abomination.

Such "animal" men, indulging their sensual bent, have no conception of the enormity of the sin of scandal, and resent any interference with their liberty. Many years ago the representatives of the chief lending libraries asked the chief publishers of fiction not to send them any more libidinous novels, for they found that their respectable customers resented having such books offered to them. At once, the papers were filled with protests from the "intelligentsia," indignant at this presumptuous attempt to dictate to them what they should read or write,¹ and the poor librarians had to abandon their purpose of keeping their premises clean. So inveterate is this literary lawlessness, so absolute this demand in the sacred name of art for the utmost freedom of expression, that it has infected many who profess to have a fixed moral code and do acknowledge, at least theoretically, their responsibility to Him who has pronounced so emphatically the doom of the scandal-monger. We Catholics have had to lament the presence, in the ranks of the reckless and criminal

¹ See "Literature and Licence," *THE MONTH*, April, 1910.

exploiters of the sex-motif, of too many of our own body, without counting the hapless apostates who have almost invariably shed their morals with their faith. And so little do some of these writers seem to realize the compound scandal of their conduct that they actually defend it as justifiable. One recollects a woman novelist trying to palliate in the *Catholic Times* the indecency of her output on the grounds that without that attraction she would be handicapped in the struggle for popularity! And another in the same paper held the censorship in Ireland up to scorn on the sole ground that prohibition is apt to provoke desire, forgetting that prohibition there prevents the desire being gratified.

It is, in fact, to that Catholic country that we must look to see the censorship at work under somewhat favourable conditions. One of the first aims of its Government has been to put an end to the process of Anglicization by the Press to which it had long been subjected, and, since the secular English papers, which are still imported by the ton-weight, generally reflect the anti-Christian character of their origin, to prevent by censoring them the further demoralization of the people. Not that the Government initiated this censorship movement: it needed, as all Governments do, the organized pressure of public opinion to cause it to act. Little would be done officially anywhere to protect public morals, were it not for the activities of voluntary associations which focus and direct the moral sense of the community. Such bodies abound in England, but, not possessing the tried wisdom and insight of Catholicism, they are not as effective as they might be. Generally inspired by Puritanism they make no distinction between lawful use and vicious abuse, and thus lack in their advocacy the persuasiveness of common sense. In Ireland there is no such confusion, even if an unworthy timidity prevents the vast Catholic majority (92 per cent in the Free State) from asserting Catholic tradition in political and social life. What the societies which instigated the Censorship Act aimed at was the suppression of commercialized vice and the just and reasonable restraint of agencies which, uncontrolled, lead to demoralization—the press and the screen, and, although there has been a certain measure of protest from the small non-Christian element, as well as from the traders affected, public opinion on the whole has supported the movement. The original Bill was somewhat weakened by Protestant opposition in the legislature, and,

even as it is, it needs firmer administration, but since the Minister has power to apply the decisions of his Board by decree, without further legal process, it is much more efficacious than the English procedure by police-action.¹ Still much remains to be done there before the censorship can be said to have achieved its object. A keen observer, Father Cahill, S.J., writes thus in his pamphlet "Ireland's Peril":

A very large proportion, probably more than one half, of the papers, magazines and reviews circulating in Ireland, are British publications of the purely materialistic type. Even of the papers edited and published in Ireland, only a few can be truly described as genuinely Catholic, and fewer as furnishing, in the words of Pius X., a "defensive and offensive weapon" in the service of Catholic principles and truth. The quantity of debasing literature of all kinds sold in Ireland is on the increase.

Clearly the Board of Censors in Ireland has not rendered unnecessary those "Vigilance Committees" which, starting in Limerick in 1911, have spread to various Irish towns and take practical means to discourage newsagents from stocking objectionable prints. The right of self-defence comes into play when the law is weak or apathetic.

In regard to the Cinema, censorship in general works more easily, for it can be exercised beforehand: not indeed before the films are constructed but before they can be exhibited. In Ireland the film-censor is a Government official appointed under the Censorship of Publications Act to see that certain prescribed conditions are observed, and, although an appeal from his decisions is allowed, generally speaking what he bans cannot be legally shown. Here on the contrary the British Board of Film Censors is set up by the trade itself, to prevent undue competition in "riskiness" and to obviate the danger of official censorship. No legal penalty is incurred by producing a banned film: on the other hand, a film which has passed the Board, may find itself banned by municipal action. Annual Reports from both quarters have recently been issued, and one may gather how extremely active are the forces of corruption from the fact that in Ireland 26 per cent of the long feature-films were rejected outright, whilst 37 per cent had to be modified before acceptance, and

¹ Up to June, 1931, 89 books, published and circulated here, have been prohibited in Ireland and the literary atmosphere there is, to that large extent, the purer.

in Great Britain (percentage not given) the complete rejections numbered 34, whilst 284 (17.83 per cent) of the films certificated have had to have portions excised, amounting sometimes to a thousand feet. If, then, what is exhibited in the picture theatres in both countries, much of which the Christian conscience must still condemn, represents only what the fairly wide mesh of the censorship lets through, how thoroughly vile must be the residue, and how necessary has become the endeavour to make the censorship more effective.¹

Pending further official action, which in any case, in the absence from the secular mind of any fixed standard of morality, cannot but be unsatisfactory, the duty of the Christian in this matter is plain. He must shun like the plague any responsibility for the modern spread of immorality which has followed the weakening of the Christian tradition. He must be his own censor, and avoid those books and papers, those plays and films, that offend his moral standard. And he must induce those whom he can influence to do the like. If the members of all the Catholic organizations in these islands were to unite in a boycott of this kind in the interests of religion, they would do not a little to strengthen the public conscience, and they would only be doing, after all, what their Christian profession demands. "Test everything," says St. Paul to the Thessalonians,—meaning: 'look to the moral significance of all your actions'—"and accept only what is good: keep yourselves from every trace of evil." Such a course of conduct will entail sacrifice and will incur derision, but it will also ensure what is better than ephemeral entertainment,—the peace of a good conscience.

JOSEPH KEATING.

¹ The growth of this form of entertainment is very striking. There are over 5,000 cinema-theatres in the British Isles and 200 more are nearing completion; this makes one for every 8,000 of the population. The number of "movies" in the United States is 21,000, and in the whole world 64,000, an increase of 2,000 on 1930. The entertainment tax returns show that in this country about 17,000,000 people "go to the pictures" every week. The vested interests involved are now so enormous that State-control seems inevitable.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

AN IRISH SOLDIER'S PRAYER.

IN February 1642, a certain Captain Edmond Hippersley was attached to the English army then occupying Dublin, which was commanded by Sir Simon Harcourt.

In Ulster the Irish patriots were led by Sir Phelim O'Neill in person but he had given the Leinster command to General Plunket. Under this leader an encounter took place, described with probably much exaggeration, by him in a letter to Sir Phelim on 12th February in these terms.

. . . whereupon wee tooke the field, and ranked our Army in good order for battell, and then marched towards Dublin, but in the way were met with an Army of English and Scots . . . which we could not avoid, but tooke the field, where there was a most cruell battell fought between us, lasting two dayes, where wee lost Eighteen Thousand men; but justly we cannot yet tell how many were slaine on the enemies part, which unfortunate slaughter much weakened our Army. . .

Amongst the Irish killed in this battle was a certain Captain James Rauley; at least, that was his name according to the spelling of an English writer, or that of Captain Hippersley, who killed and robbed him, but the Captain does not tell us how he discovered the identity of the Irishman. The battle must have been fought on or about the 8th or 9th of February, for upon the 10th February Captain Hippersley wrote a letter to a relation in England that was considered of so much importance that it was copied and printed and sold for the righteous disedification of all good Protestants.

At that time, George Thomason, a bookseller, had a shop and publishing business at "The Rose and Crown," St. Paul's Church Yard, in the City of London. He was one of those born collectors, invaluable to the historian, who appear perhaps once in a century. For twenty years he systematically collected every book, pamphlet and newspaper issued in London; also obtaining many of the same sort of publications from the provinces or the continent. After his death in 1666 the collection remained in his family for another hundred years and it was then purchased by the Lord Bute of the day and presented to the British Museum, where it is now known collectively as "The Thomason Tracts".¹ There

¹ An appreciation of this collection may be found in "The Historical Value of the Thomason Tracts," by J. B. Williams, *THE MONTH*, Feb., 1912, p. 163.

are 22,255 of these tracts which are bound up into 2,008 volumes. Carlyle in 1849 thus described the collection:

. . . In value I believe the whole world could not parallel them. I consider them to be the most valuable set of documents connected with English history; greatly preferable to all the sheep-skins in the Tower and other places, for informing the English what the English were in former times.

Although not necessarily subscribing to Carlyle's sweeping assertion as to sheep-skins in the Tower or elsewhere, we need not doubt that the Thomason Tracts paint a vivid and accurate picture of English mentality of the time, particularly in regard to religion. The Catholic reader, indeed, any fair-minded person, will be struck by the bitter and implacable hatred which they display of Catholicism in any form. That strange distortion of religion called Puritanism flourished in spite of a Catholic Queen Consort and the closest diplomatic relations with Catholic France and Catholic Spain, and traces of this mania—one can call it no less—appear upon nearly every page of the public and private documents of the day. A flare of unreasoning rage follows upon any mention of the Church, the Pope, the Catholics, and everything connected with them as a burst of flame results from putting a match to petrol. As for the Jesuits—"those firebrands out of Hell!" is a mild specimen of the abuse they elicit from the pamphleteers.

Judge then of the feelings of the average educated Englishman of the day when a sudden uprising broke out in Ireland, the leaders of which not only demanded the right to govern their own country as they liked, but also the right to serve Almighty God as members of His Holy Catholic Church.

This combination of gross disloyalty and gross superstition must have been almost overwhelming in its force. At any rate, so thought Sir John Hipplersley, Knight, to whom the Captain wrote, a member of the Parliament which was destined to remove Charles I. from a throne already shaking beneath him. Sir John was the fourth son of Sir John Hipplersley of Ston Easton, Somerset, and had definitely declared for the Parliament against the King. Later, he was to be one of the Commissioners sent to treat with Charles. He was also Ranger of Bushey Park and a correspondent of Lord Cork. The exact relationship between him and the writer of the letter from Ireland is not clear, but to judge by the mode of the signature he is probably a close relative, most likely an uncle of Captain Edmond Hipplersley.

A stout Protestant by belief and tradition—his father had been given the manor of Ston Easton by Henry VIII. at the dissolution of the monasteries—he must have perused this letter with mixed feelings of pride and disgust. Pride for the part Edmond had

played in the exterminating of a Papistical rebel, and disgust at the hideously superstitious document plundered from the dead man's person.

This is what he read:

Sir,

The Lord of Antrim is not in the Rebellion as yet, but is much mistrusted, hee will be by reason hee is now gone to the County of *Kildare*, where at the first this businesse was begun: the Rebels would willingly come in: if they could but once heare of a Proclamation, that they should have the liberty of their conscience, for some such thing they much expect, if they bee not mistaken of their ayme.

Sir, this Prayer I tooke out of a Rebels pocket that I killed, one James Rauley, a Captaine of the Rebels, who cryed for quarter, when I had sheathed my sword in his bowels, fearing that I should bee too troublesome. I rest now what I always was, Sir, your most obedient and most affectionate servant till death.

*From Dublin this tenth of
February. 1641(—2)*

This oraison was found on the Tombe of our blessed Lady, and is of such effect, that whosoever will have the same, or say it daily, or carrie it about him, shall be safe from fire, water, and skirmish of battaile, and also from noysome hanting of spirits. Moreover, whosoever shall say a *Pater*, *Ave*, and *Creed*, daily to the honour of holy and miraculous Virgin *Mary*, shee will visably shew her self unto him three times before his death.

Following the Catholic catechism, which condemns as superstitious "trusting to charms, omens, dreams, and such like fooleries," we should reprobate, no less vigorously than Sir John Hippersley, the belief thus expressed in the supernatural effects of the mere material possession, or even the devout recital, of a prayer however holy. Superstition or credulity is a species of

mental infirmity to which the ignorant and uninstructed are always liable, whether they be Catholics or not, and against which Catholics, at any rate, are always being warned by their pastors. But the prayer itself, thus improperly venerated, is a fervent outpouring of unaffected piety towards Our Lady altogether in the tradition of the Church, and suggesting in some of its phraseology several of the titles with which the Blessed Virgin is hailed in the litany of Loretto. But both the Catholic piety and the unCatholic superstition would have been equally abominable in Puritan eyes.

O most sweet Lord Jesus Christ, onely
 Son of the omnipotent Father, God
 of Angels, and onely Son of the most gra-
 cious Virgin *Mary*, help me a sinner, and
 save me from all present dangers wherein
 I am. Most excellent and blessed Virgin
 to be praised, to pray and intercesse for me
 a miserable sinner to thy welbeloved Son.
 O chast and honourable woman, thou
 art the Mother of Angels and Archangels,
 help me from all present evils, and all to
 come. O flower of Patriarks. O shining
 brightnesse of the Apostles. O hope of
 glory. O beauty of Virgins. O high
 thoughts of Angels and Archangels. O
 most sweet woman, I most humbly be-
 seech thee not to forsake mee at the trem-
 bling time of my death, when my soule
 shall be seperated from my body, where-
 by I may see my selfe in everlasting glory
 by him. O flower and sweetest foundati-
 on of all sweetnesse. O star of Christ. O
 haven of health. O Queene of penitent
 offenders, hope of the faithfull Archangels,
 thou whose conversation is the onely re-
 creation of the Angels and Archangels. O
 most honourable Lady of all sweetnesse
 and fortitude, thou art the most whole-
 som'st medicine of all sores. Thou art the
 labour of all vertues, through thee doe
 even Angels and Archangels rejoyce. O
 mother of mercy, look on me with thine
 owne mercifull eyes. And I commit me
 to thy most blessed armes, to inspire my
 soule and body, and my thoughts, so thus
 it pleaseth thee and thine owne beloved
 Sonne Jesus Christ.

Pater, Ave, and Creed.

Most glorious Virgin, let they flowing (loving)
 grace defend mee from the danger
 of each place, grant that thy merits
 once may make mee rise from Tombe, a-
 bove the spangled christall skie, grant to
 my Countrey, I may so well end, that I
 may prayse thee eternally.

Amen.

I found this in the pocket of a Captain
 of the Rebels, Captain *James Rauley*
 Finis

Sir John Hippersley was so anxious to do all that he could to further the cause of English Protestantism and so eager that other right thinking men should share his feelings of amazed surprise at such a Popish effusion, he caused a little pamphlet of four pages to be printed, with this title page:

The
 Protestants
 Wonderment,

or

A strange and unheard of Orai-
 son put up by the Papists, found
 in the pocket of Captain *James Rauley*,
 a Rebell in *Ireland*:

Sent from Dublin, in a letter of note by
 Captain Edmond Hippersley, to Sir John
 Hippersley Knighte, a mem-
 ber of the House of
 Commons

London

Printed for John Franke, and are to be sold
 at his shop next doore to the Kings
 head in Fleetstreet, 1642.

This pamphlet was included by George Thomason in his collection and so the mid-seventeenth century sentiments of a staunch Puritan Knight and a good, if perhaps rather ignorant, Catholic soldier, have been embalmed for us for nearly 300 years. Surely it is not too much to hope that Captain James Rauley's "most excelent and blessent Virgin" was very close to him at "the trembling time" of his death in defence of his religion and his country, before Dublin, 1642.

H. BUCHANAN.

THE GROWTH OF A CRITICAL MYTH.

ONE of the most complicated and controversial problems of the history of early Church institutions is furnished by the lists of Roman bishops. That this is so can readily be understood when one reflects on the extreme importance of the matter and the comparative scarcity of relevant documentary evidence available. The latest critical study of the problem has been recently given to the learned world by Dr. Erich Caspar, at present a history professor in Berlin. His *Die älteste römische Bischofsliste* is a work of immense erudition and brilliant hypotheses. An attempt to fathom his mind on the subject, and to disentangle his arguments—a labour not lightly to be undertaken, as Dr. Caspar is not gifted with the clearest of styles or the power of orderly arrangement—has brought to my notice an instance of the growth of a critical theory which may be of interest even to those who are not professionally concerned with such matters. I refer, of course, not to the general theory of Dr. Caspar, but to one specific element in it. Among the earliest and most important texts which come up for consideration is one from Hegesippus, quoted by Eusebius in his Church History. (I spare the reader the references; but full documentary evidence is forthcoming for this as well as for all the following statements.) In that text occurs the sentence, *διαδοχὴν ἐποιησάμην*. What does it mean? If *διαδοχή* means a list, a catalogue, then the text is of first-rate importance, as Hegesippus wrote about 160 A.D. and the list would be a list of bishops of the Roman Church. That this is the meaning is the view of Lightfoot, Funk, Chapman, Bardenhewer, Turner, and others.

But this interpretation does not suit all the critics; and various attempts have been made to deprive the words of this meaning. One of these—patronized by Harnack and Zahn—is to emend *διαδοχὴν* to *διατριβήν*. But this is not now in favour; and with good reason. For the emendation introduces a flat contradiction with another passage of Hegesippus (likewise quoted by Eusebius), and is also dead against the manuscript authority, as all MSS. read *διαδοχὴν*.

Dr. Caspar takes another line; and it is with his view that I wish to deal. He rejects *ἐποιησάμην*. And why? The real reason is that it will not fit in with the meaning which he attaches to the other word, *διαδοχὴν*. To discuss this point would take us too far afield, and is not my purpose here. What I wish to bring out is the nature of the *direct* "argument" which has induced him to make his emendation. Perhaps "emendation" is not the correct word. For Dr. Caspar contents himself with refusing to read *ἐποιησάμην*, but will not suggest any other word in its place. He merely insists that the original word

must have meant "I discovered," "established," or some synonym. What has influenced Dr. Caspar to deal in this way with the text? Besides the arguments based on the incompatibility of *ἐποισάμην* with the meaning he gives to the word *διαδοχήν*, there is nothing but the opinions of some earlier critics which can account for his position. Ehrhard, in 1890, gave it as his view that the whole difficulty lay in this word *ἐποισάμην*. He accordingly suggested *ἐνοισάμην*, an emendation which he supported by the similarity of the two words in Greek manuscripts, especially in uncial manuscripts, and from the fact that it would give an excellent sense to the passage. On this it is sufficient to remark that the second argument is purely subjective, depending as it does on the critic's own view as to what Hegesippus *should* have meant; and the first argument is worthless in face of the fact that all the manuscripts give *ἐποισάμην*. It was the unanimity of the manuscript readings that induced the critics to give up their attempt to read *διατριβήν* instead of *διαδοχήν*; exactly the same unanimity holds good with regard to the other word *ἐποισάμην*. But Ehrhard's idea was too useful to be set aside by such arguments. And so we find in the great Leipzig *corpus* that Ehrhard's position is adopted by Schwartz: indeed, Schwartz out-Ehrhards Ehrhard. In 1903 he suggests in his critical apparatus that *ἐποισάμην* is simply an ill-advised attempt to fill in a lacuna in the text. And in his critical introduction (1909) he pontifically condemns not only this word but the whole excerpt as hopelessly corrupt—"hoffnungslos verdorben"! This magisterial decision of Schwartz was accepted without question by Lietzmann in 1915 and again in 1927. In the second edition of his *Petrus und Paulus in Rom.* he simply repeats the verdict of Schwartz with the remark that it is justifiable—"wie Schwartz richtig bemerkt." Boehmer had earlier (in 1906) adopted the same confident attitude towards the *ex cathedra* pronouncement of Schwartz. And finally, Caspar has joined the same school. Caspar's work was published in 1926, and there has not yet been time for his "results" to filter down to the hierophants of the daily Press. But there can be no doubt that we shall hear a good deal about this particular view in the near future. It is well, therefore, to realize what it is worth. I readily concede that the decision as to how far textual criticism may be justifiably conducted under the influence of a theory of interpretation is always a nice point of scholarship. But I have no doubt that in this instance that influence has been allowed an altogether exaggerated predominance in the argument. There is absolutely no ground whatever in the state of the manuscript evidence which can justify any attempt to refuse the reading *ἐποισάμην*. And none of the critics has produced any reason of a palaeographical character to support the rejection

of the reading. The reason alleged by Ehrhard, *scil.*, that *ἐποιησάμην* and *ἐνοησάμην* are very similar, and could therefore easily be confused, is more specious than solid. What he ought to prove is that confusion has taken place. What he has stated is simply the fact that the two words are very similar (a fact which nobody would deny); and from the possibility of confusion he has concluded that confusion has taken place. Moreover, he has not realized that his argument is a two-edged weapon. Had the manuscripts read *ἐνοησάμην* it would have been open to those who cared to rely on Ehrhard's principle to argue that the real reading must be *ἐποιησάμην*—a result which Ehrhard would not relish. In conclusion, the Hegesippus text is a problem; but no solution can be considered which tampers with the reading *διαδοχὴν ἐποιησάμην*.

R. HULL, S.J.

ENGLISH BENEDICTINE MARTYRS.¹

THE Nine Martyrs are of course the Benedictine contingent of the hundred and thirty-six English Martyrs beatified in December, 1929: BB. Mark Barkworth (1601), George Gervase (1608), John Roberts (1610), Maurus Scott (1612), Thomas Tunstall (1616), Ambrose Barlow (1641), Alban Roe (1642), and Thomas Pickering (1679). And we warmly welcome this account of them from the pen of their fellow-Benedictine, Dom Bede Camm, whose life-work has been the study of the Martyrs and their times, and who was himself one of the principal witnesses in the Apostolic Process which collected the evidence for the Beatification. His work fills a goodly volume of some 350 pages of text and is copiously illustrated with reproductions of ancient portraits and documents, many of them of the highest interest.

Needless to say, this is a painstaking work. It embodies the results of thorough research in English and foreign archives, and uses them with knowledge. To many readers it will probably come as a surprise to see how much information we really possess about these martyrs. It may be the Benedictine Martyrs were especially well off in this respect. They had the advantage not only of being members of a great religious Order eager to collect and preserve their records, but also, most of them, of having been for a longer or a shorter period members of one or other of the Seminaries, equally zealous for the honour of their own men. Eight of these nine are quite well documented. Of the last, the gentle, charming Thomas Pickering, who "was

¹ *Nine Martyr Monks: The Lives of the English Benedictine Martyrs beatified in 1929.* By Dom Bede Camm, M.A., F.S.A., monk of Downside Abbey. With a Preface by the Right Rev. Dom John Chapman, Abbot of Downside. London: Burns, Oates & Washbourne. Pp. xii. 356. Price, 15s. 1931.

but a laybrother" (as he said) but who went to his death as bravely and as merrily as any of them, we have only five pages. We would very gladly have had more. Surely much greater use might have been made of his printed trial, and we are sorry this very interesting source has not been more drawn upon.

As regards the others we are not sure that some compression might not have been employed with advantage. The long antiquarian dissertation, for instance, which introduces the life of B. Maurus Scott, or the six pages dealing with the houses where B. George Gervase was sheltered, or the accumulation of evidence (quite superfluous, it seems to us) to prove that the last named really was a Benedictine, valuable as they are in themselves,—and our readers know that Dom Bede is never better than when handling such subjects—yet occurring as they do in the narrative, are a distraction from the story, and would have been far better if they came as appendices at the end. Also we think it would have materially added to the value of the book if each Martyr's "sources" were dealt with in an appendix, as has been done for "portraits" and "relics."

Some further economy might also be effected in the author's style. Of one of the old Benedictine writers whom he quotes he complains of his "only giving us pious platitudes with little or no admixture of essential facts" (p. 193). We should be far from saying that of Dom Bede. Yet there are times when he allows his emotions to run away with him and falls into an imaginative and rhetorical style of writing more suited to the pulpit than to sober history. "Our martyr's thoughts must have gone back to that day, five and twenty years before, when in the prime of his manhood he made his holocaust to God. Now he was about to consummate the sacrifice, for he had been, like his great Exemplar, 'obedient unto death'" (p. 285),—that will illustrate our meaning. Another such passage about the Gatehouse prison on p. 84 is repeated in almost identical words on p. 138. Though we are far from advocating the dry-as-dust style of historical writing, such language as the above seriously impairs the historical value of the present work.

It was for the *Downside Review*, we believe, that these lives, or most of them, were first written; and that will no doubt account for a certain domestic touch in them which might otherwise have seemed somewhat out of place. Such expressions as "our own dear house," "our own great hero, Scott," and the like leave the general reader with an uncomfortable feeling of being an outsider. To the same cause of course is due the rather one-sided treatment of questions on which Benedictines did not always see eye to eye with Jesuits or secular priests. Surely it is a gross exaggeration to say of a respected president of Douay that he "detested the Benedictines" (p. 76)!

There is no need to enter into those quarrels now. It is more pleasing to look on the other side and recall the friendship which existed between these nine monks and their fellow-labourers and fellow-sufferers who were Jesuits or secular priests. Three of the nine had secular priests to share their agony at Tyburn; one a Jesuit. Another, B. Thomas Pickering, shared Father Ireland's trial and condemnation.

And this will serve for a pretext for putting into print—for the first time, it would seem—a touching document of B. Maurus Scott: the farewell letter he wrote on the eve of his martyrdom to two Jesuit Fathers who had been his companions in the Gatehouse prison. By some unfortunate accident it seems to have escaped the notice of Dom Bede Camm, though he quotes the letter which immediately follows it in the same Stonyhurst MS.¹ Father Christopher Grene, S.J., to whose pious care we owe the preservation of this, as of so many other priceless records of the martyrs, tells us that this letter "was directed chiefly to F. Nicolas Hart, alias Strangwige, and F. John Persey, alias Fisher, both of our Society, fellow-prisoners with F. Scott while he was in the Gatehouse. F. Persey thus writeth from the Gatehouse (2 Jun. stilo vet. 1612), to Sigr. Marco, that is to F. Rector of Rome, as it seems:

'Mr. Scott was prisoner in the same place where we are, which bred such mutual love betwixt him and us, that after he was removed and specially designed to die, he found means to write a special letter to us two,—which letter I sent to Randall [Blunt] joining unto it a copy of another letter of his written by him to two of his own brethren, both which I hope will be sent unto you. We writ back again unto him to show our gratitude and love to him and to his Order,—which letters of ours he took in so good part as he entreated a dear friend of his to come to us and to signify how great comfort he took in our letters,' etc.

"A copy of the letter of Mr. William Craford, alias Scott, Benedictine, Martyr, to the Fathers of the Society.

RR. FF. and my highly respected friends, Though my present and so urgent occasions (as you well know) challenge all that small time, which I am like to enjoy to be employed in them: yet the obligations which I have to your worthy selves, makes me willing to take a little from my self to salute your Reverences: for as I have had ever a reverent opinion of your holy society, and borne a singular affection thereunto, so have I ever desired some way to signify the same, which seeing my stay with you so small, I did not; but these few lines perform that office. It hath not been my good hap at any time to live

¹ Grene's "Collectanea" N. ii., pp. 32—37.

in any of your religious Colleges;¹ yet report has so abundantly supplied that defect, that my affection is not less than if I had actually been a witness of your religious conversation. When I was last in the prison it pleased good F. Blunt to remember me with a token. I often desired, both here and beyond sea, that he might be kindly thanked on my part; willing to be grateful to him of all other persons that so charitably remembered me altogether unknown unto him. And this much let me request you to signify with my best remembrance to all the rest the very Reverend of your Society, hoping that though I am not like to enjoy much of your so desired conversation on earth, yet that we shall have a joyful meeting in heaven.

I have understood how careful you have been to assist me with your prayers in these my necessities. I labour in the same kind to make requital; but because here they are not of that value to countervail yours, I will supply it in Heaven, if it please God to make me worthy of that whereof I am in expectation. So, with my kind commendation to your worthy selves, I leave you very heartily saluted.

Newgate, this 27 of May, 1612.

Your devoted

William Craford,
alias Scott."

Then follows the second letter, *Socii tribulationum*, addressed "to two of his own brethren" and printed by Dom Bede Camm, p. 213. At the end is the following further note of Father Grene:

"The copy of the two former letters of Mr. Scott was sent by F. Blunt to F. Rector of the Eng. Coll. in Rome, and is extant in the Archivium of the Eng. Province in Rome, this year 1678."

C.A.N.

[P.S. While the above pages are in the press I learn from the current *Downside Review* that I was mistaken in supposing the letter of B. Maurus Scott to have been hitherto unprinted. It was in fact printed by Dr. Oliver in his *Collections illustrative of the English Benedictine Congregation* (1857), from whose pages Dom Hugh Connolly in a review of Dom Bede Camm's book, has now reprinted it. But I cannot regret my oversight, as it gives further publicity to a document which should not be forgotten. C.A.N.]

¹ This disposes of Challoner's assertion that "he was for some time alumnus of one of the Spanish Seminaries" before entering the Order of St. Benedict.

II. TOPICS OF THE MONTH

Why
do the Heavens
rage?

To the international conscience the armed conflict between the two non-Christian nations of the Far East, however explicable by circumstances, is a scandal of the first magnitude. For

whatever the provocation on one side or the other, there is nothing in the dispute to justify appeal to the *ultima ratio*, the sword; nothing that could not be resolved by legal methods: no urgency of imminent disaster that would not brook delay. Doubtless, injustice somewhere started the dispute, but, once begun, each side, by going further than need demanded, accumulated grievances against the other. Now each wants the other to give in: prestige, or in Eastern parlance, "face," is deeply involved, and the folly and fury of the war-mind which is concentrated on the visible foe, and cannot look around or look beyond, seem to have taken control of events. Amid the cloud of mutual recriminations, the whole truth cannot be seen, but certain salient facts are clear. Neither side has a Government on which responsibility for the outbreak and its continuance can be certainly fixed. China, paralysed by the results of civil strife, could not control her nationals, either the brigands who ravaged Manchuria, or the excited mobs which wreaked their anger on Japanese traders in her cities, whilst, to the amazement of the West, which imagined democracy established in Japan, that great Empire seems still to be feudal in its structure, with its military caste claiming to act independently of the civil authority. The one fact explains the sporadic acts of aggression of which Japan complains: the other, the still more deplorable breaches of League agreements of which the Japanese in the field have been and are obviously guilty. Ignorance or forgetfulness of these facts has made much European comment on the situation quite unhelpful, just as want of reflection on the composition of the League makes the prevalent blame attached to it unjust.

The Impotence
of
the L. of N.
explained.

"Why does not the League apply its sanctions and stop the fighting?" is a common cry, not uttered, however, by those who are aware, that, for international action on a large scale, the League consists of the four European Powers—the British Commonwealth, France, Germany, and Italy—and the one Power in the East, Japan—the size and resources of which enable them to enforce their united will, provided the two great "outside" Powers—Russia and the United States—agree. Whatever it may develop into in the future, the League of Nations can only act at present as those various Powers agree that it should act, and since their national interests are not always the same, agreement is not easy

to secure. We refuse to believe that in this case any of them has been base enough to give secret encouragement to either of the belligerents, though it has been suggested that it is France and Germany who are renewing their ancient quarrel in Asia. It is far more likely that the rival forces have been and are being armed by eager American and European war-traders, whose interest it is to initiate and foment occasions for selling their goods. We trust that when this deplorable and senseless conflict dies down, the Powers will realize at last the folly and futility of working for peace whilst allowing immense financial interests to be working for war. It is part of the make-believe which vitiates peace discussion everywhere that the key-problem of armament-traffic is kept out of sight, instead of being recognized as at the root of the whole matter. To avoid bankruptcy the war-traders must sell and replace their goods: their plant and workmen must be employed: their dividends must be paid: universal peace would ruin them and, in proportion, they stand to lose by every advance towards world-harmony. Yet so long as nations need defence the manufacture of arms is a lawful trade. There can be no question of abolition, but only of control, and control is hardly possible if private interests are involved. It is a matter which the League has never fairly faced, but until it is faced and settled, world peace will be an idle dream.

**Reduction of
Armaments
more Necessary
than ever.**

The spectacle of the League of Nations debating the most momentous problem it has yet encountered—the translation of all its pacific pacts and pledges into act by a process of disarmament—whilst two of its members, at the other ends of the earth, are at each other's throats, naturally moves the cynical to derision and the militarist to an unholy joy. Our jingo press keeps on telling us that it told us so, and advising us to free ourselves from "entanglements" and commitments": to retire, that is, into a selfish isolation and leave the lesser breeds outside the law to look after themselves: so abysmally ignorant, not only of Christian ethics, but of practical economics are these self-appointed leaders of opinion. But in the eyes of the judicious the Sino-Japanese imbroglio is but a salutary illustration of the absolute necessity both of maintaining the League in existence and of hastening its full and proper development. The League is still somewhat unstable and ineffective, because it has not yet achieved its main object, as set forth in the preamble to the Covenant, nor adopted the reduction of armaments recognized in Article 8 as essential for the maintenance of peace. We cannot reproach the immature child for not accomplishing a task intended for the adult. The fight in the East, so far from showing that the Disarmament Conference is premature or impracticable, only furnishes another

weighty reason for bringing it to a successful conclusion. In spite of the forebodings with which it began, its constituent elements have manifested already an unexpected measure of agreement, and now it seems certain that a real start will be made in a process of reduction, which will become increasingly easy as its benefits are felt. There is no security comparable to that engendered by the consciousness that your neighbour has no desire, and very little power, to attack you. No one in contact with reality dreams of total disarmament—the favourite proposal of the untrustworthy Soviets—and for that reason we were surprised that, in the eloquent sermon delivered at Geneva by the Conference preacher, Father de Munnynck, so much space was devoted to proving that entire disarmament was neither feasible nor desirable. Whatever dreams Tolstoyans may indulge in, it is not contemplated by the League, which aims at the reduction, not the abolition of armed forces, nor is it possible in a fallen world where injustice has to be kept in check by force. The Geneva meeting is called the "Disarmament Conference," merely for short, and indeed, apart from the Soviet delegate, every speaker has had in view the retention of a necessary measure of armed force.

**God Officially
Ignored but
not Unofficially.**

In his usual address to the Lenten preachers in Rome, the Holy Father stresses a danger to the Conference to which its members appear to be themselves insensible—the entire absence of any public recourse to God and His providence in their projects and deliberations. Everything human depends upon His will, yet He is left wholly out of account. Were it not that, happily, the peoples who are represented at the Conference have everywhere, under the guidance of their pastors, invoked, and continue to invoke, God's blessing on its labours, He may well, as the Pope fears, leave them to their own vain endeavours. On the other hand, the united prayers of all Christians can effect what the delegates cannot, and it is more than likely that the promising start they have made, in the face of prevailing pessimism, is an answer to such prayers. So the Holy Father does not despair. "Optimism has become difficult and all but impossible for many. Not so for Us. For all who possess the gift of Faith, there is an unfailing, even necessary, source of optimism, and that is, Christian Hope." A consideration of the proposals already laid before the Conference shows that, even humanly speaking, there is hope of a real beginning. The general discussion has not yet ended, but all the Powers now recognize that armaments can readily be classed as offensive and defensive, and there is a general consensus of opinion that the offensive class can be, and should be, drastically reduced and finally abolished. This is qualitative reduction as distinct from quantitative, and no one can doubt that the limitation

of heavy artillery, the abolition of the tank and the submarine, the prohibition of the use of poison-gas, the abandonment of aerial bombing-machines, the reduction of war-ship tonnage to a maximum of 10,000, would be an immense relief to the burdened nations, and serve to dissipate the apprehension caused by those fearful weapons. The object-lesson being given at Shanghai, where heavy, indiscriminate bombing and shelling formed the very opening of hostilities, indicates that the old distinction between civilian and soldier has been destroyed by the late war. The disappearance of those means of offence would do something to restore the old humane conception.

**A New
Conception of
the League.**

The French proposals to arm the League itself with the weapons forbidden to its members, have provided a new and original subject for discussion, which has all the merits of clear and logical statement. They are a development of what has been a French conception from the first—and one which no Christian would repudiate if realizable—an effective international solidarity, maintained by friendly co-operation and definitely limiting absolute national sovereignty. But they are far in advance of what is possible to-day, and in spite of their endorsement by several of the minor Powers, they were felt to be out of place in a Conference to promote disarmament. Indeed, some French papers have insisted that they were intended to show, by a *reductio ad absurdum*, that disarmament is really impracticable. The Italian representative, Signor Grandi, here, as always, helpful, clear-sighted and practical in his suggestions, made it clear that the French plan would not promote disarmament. And only one further consideration is needed to prove that in its present form, it is illusory, and that is that it presupposes a League containing all the world-States, and they largely disarmed, whereas the United States and Russia are not yet members, and general disarmament has still to come. Those proposals further indicate that France, of all the principal Powers, is practically alone in her conception of security. The League, as at present constituted, is a voluntary association of sovereign Powers, seeking by co-operation to procure their common interests, of which by far the greatest is peace, and to settle their disputes by process of law instead of by force. A measure of disarmament is an obvious corollary to this endeavour, formalized in successive Pacts, and itself will determine the measure of security to be attained. If the League, as the French memorandum asserts, is "paralysed by the intransigence of national sovereignty," that only means that the nations have not yet learned to co-operate frankly and honestly—France, perhaps, least of all, for she is always complaining in this particular matter that the regiment is out of step with her.

**How to meet
French
Requirements.**

This Conference, then, provides an admirable opportunity of bringing out into the clearest light the fundamental difference between the French conception of security and that of the other Powers. When that is done, then can be seen what modifications are necessary to bridge the gap. No one can be asked to abandon a vital right without being provided with an equivalent. At present, France is secure because she has, in herself and through her allies, military preponderance over any likely foe,—in her case, obviously Germany. The disarmament foreshadowed in the proposals of the other Powers, within the limits of the Draft Convention, would destroy that preponderance, for the general assumption is that all nations, victors and vanquished, shall henceforth be on the same footing. It remains to be seen whether the French politicians can be persuaded that a universal reduction of the power of aggression, together with the consequent growth of good-will and decrease of fear, will compensate for their present armed superiority with all the hostility it tends to foster. There is, after all, no real question of precedence between the two policies of disarmament and security: they can and should be pursued together; otherwise neither can advance. To remove the causes of unrest is the best way to promote peace, and amongst those causes, as Hitlerism unmistakably proclaims, is the endeavour to make permanent Germany's present inferiority in arms. Yet Germany would be quite content to remain deprived of all weapons of aggression, if the other great Powers, as they logically should, would also give them up. In the words of a *Times* leader (February 11th)—“Signor Grandi's programme is drastic, but it is strongly grounded upon an assumption *which is now entitled to claim universal validity*—that in a world self-pledged against aggression, weapons of aggression are an anachronism”: and, we may add, a wholly unnecessary provocation.

**Treaty-Revision
by Law.**

There is the further difficulty that, in French eyes, security involves the intangibility of the Peace Treaties, in so far as they make for her advantage and that of her allies. In fact, the whole international unrest of the past dozen years derives primarily from divergent views about these Treaties—France and the Continental States which were constituted by the War considering them just, sacred and intangible: Great Britain, Germany, Italy, the United States, holding that they embody much that has proved to be unjust, and that must be removed if the world is to have peace. For, as long as there is no prospect of revision by peaceful means, revision by force will be always contemplated. Hence, the various attempts made by France to use the League of Nations and the several instruments it has sponsored,

to stereotype the *status quo*. We are afraid that real national co-operation at Geneva ceased with the death of Stresemann, for the rise of militant nationalism under Hitler, a much more formidable movement than the corresponding *Action Française* intransigence, put France and her allies once more on the defensive. The League of Nations became again what, for a few brief years, it had ceased to be, the arena for political manoeuvres, dictated, not by the universal interest, but by narrow national selfishness. What wonder that its strength and prestige have been gradually diminishing. It was founded to create and embody a common international will which should solve, in the general interest, the problems created by opposed national desires, but it has only discovered that what it hoped by degrees to attain,—a spirit transcending national limits—turns out to be a necessary prerequisite to any profitable action at all. Its decisions and solutions must be unanimous, *i.e.*, compromise and sacrifice are of the essence of its functioning, yet the governments, which, in the long run, are the several peoples, seem determined not to hear of any abatement of national claims. Thus, secularism—the earth-bound view—is proved incapable of saving itself. Yet, for all that, the League must be maintained and reinvigorated, as the one barrier against international anarchy and the triumph of Moscow. On Christians the world over, but chiefly on the Catholic Church, *i.e.*, on Catholics everywhere uniting to exorcise national hatred, suspicion and selfishness, lies the main responsibility for preserving it.

The Voice
of
the Peoples.

For that reason, perhaps the most significant day in the proceedings of the Conference hitherto, was that (February 6th) devoted to the reception of petitions from the various nations in favour of disarmament. For once the obscure masses who suffer most from war had the opportunity of making their protests heard, and, although the organization for procuring signatures was lacking or defective in many countries, an imposing total of more than 8,000,000 petitioners besought the Conference to make disarmament a reality. *The Times* for February 8th gave a survey of this unique ceremony; telegrams were read—one from the Co-operative Alliance at Strasbourg, claiming to speak in the name of 70 million families in 44 countries, one from the Œcumenical Methodist Conference representing 50 million members in all parts of the world, one from 190,000 intellectual workers in France, and even one from 173,000 men and women in Japan—addresses were delivered and processions of chosen delegates paraded before the Conference. Amongst these were the Disarmament Committee of Women's International Organizations, representing 15 international associations, with a combined membership of 45 millions. The speaker on behalf of the Catholic Women's associations

claimed to voice the views of 25 millions. The various unions and clubs of twenty-nine Universities in England, Scotland and Wales sent a petition through their officials. Labour and Socialist organizations and the International Federation of Trade Unions voted, 39 millions strong, for peace. And finally—to omit many others—Lord Cecil, on behalf of the International Federation of League of Nations Societies, a powerful organization which meets yearly to note and further the progress of peace, presented the Budapest resolution of last May, calling for an interim 25 per cent reduction in war budgets and the abolition of aggressive weapons. Obviously, so vast an agglomeration of pacifists, of all races, classes and ages, must embrace many different shades of opinion, right and wrong, and be actuated by every variety of motive, good and bad, but their united repudiation of rivalry in armaments, and their manifest desire to live at peace with one another, must have assured the Conference that it would find popular support for a real measure of disarmament. It was noteworthy that the highest absolute total of signatures (2,146,062) came from this country.

**French Catholics
and Peace.**

It must not be thought that, because political France has taken up a solitary and, as we think, an unfortunate attitude in regard to the best means of securing universal peace, the politicians have the whole country behind them. We quoted last month (p. 173) M. Pierre Cot's sound views on the matter, and the various groups of French Socialists are equally against militarism. Many French Catholics also, notably M. Marc Sangnier, have done yeoman's work in promoting understanding with Germany, and lately the publishers of *La Vie Catholique* have actually undertaken the issue of a daily paper in support of disarmament. Moreover, the current edition of MM. Bloud et Gay's popular "Almanach Catholique Français," regretting that French Catholics pay so little heed to Papal guidance in this question and thus leave to anti-Catholics the Christian work of peacemaking, has devoted a whole section to an exposition of the very real sense in which every practical Catholic should be, by virtue of his faith, a thorough-going internationalist, and the better patriot on that account, embracing all his fellow-creatures in the charity of Christ. Various notable French priests and scholars—including Père Delos, O.P., Père Y. de la Brière, S.J., MM. G. Hoog, G. Tissier, M. Vaussard—have contributed to this treatise, which gives a complete doctrinal and historical account of the Peace Movement, records the losses of the war, and is emphatic in condemning that false nationalism which is the fruitful parent of strife. It would seem that French Catholics, even more than others elsewhere, have yielded to the temptation to over-emphasize their national loyalty, lest they should haply bring the faith into disrepute as an

influence weakening love of country. The fact is, of course, that true patriotism, as it is founded on the love of God, so it is necessarily checked and qualified by that same divine charity.

**Sympathy for
the Spanish
Jesuits.**

The Society of Jesus, sorely smitten in the land of its Founder, has experienced abundant consolation from the sympathy of its friends everywhere, beginning with that graciously expressed by the august Pontiff shortly after the expulsion. That anti-clericals everywhere should overlook the rank injustice of that policy and its injury to the country, because of the injury done thereby to the Church, is no more than could be expected from those sources, and, although the Society might reasonably complain of the B.B.C. allowing a wholly inaccurate account of its character and its work to be broadcast, it is, in its way, equally satisfactory as a tribute. The Catholic press on all sides has shown how guiltless the Spanish Jesuits are of the misdeeds ascribed to them, and eminent lawyers in Spain itself have pointed out that the actual expulsion was illegal, according to the very constitution which was supposed to enjoin it. The myth of the "Jesuit millions" has also gone the way of their "political intrigues," and it is found that the only effect of confiscating schools, etc., carried on by the generosity of the faithful, has been to put an end to so many works of beneficence. Not only have Catholics protested against the injustice wrought by the Spanish Republic, but generous-minded Protestants, like the Editor of the *Church Times* and a contributor of his, Professor E. Allison Peers, have gone out of their way to express their appreciation of the apostolic work of the Society in Spain, and their indignation at the folly and malice of which it is the victim. Since the Editor knows that we are wholly opposed to his ecclesiastical standpoint, and occasionally say so, his chivalrous defence is all the more gratifying. Belgium has welcomed the domestic establishments of the Society; as for the rest, doubtless, the missions will gain, while Spain loses, by their dispersal. How greatly, for instance, would the Catholic Philippines, almost denuded of clergy and cruelly proselytized by the sects, welcome the presence of St. Francis Xavier's brothers amongst them again.

War Guilt!

Never happier than when baiting one of his own Bishops, that distinguished Protestant, Lord Cushendun, took the Archbishop of York to task in *The Times* (February 5th) for daring to insinuate in his Geneva sermon that the root-causes of the late War lie far back in history, and that, therefore, it is false as well as foolish to lay the sole guilt of it at Germany's door. Dr. Temple rightly argued that nothing could be a greater obstacle to peace

and friendship than the maintenance of an assertion of this sort in the Peace Treaties. An illuminating correspondence ensued, from which several pertinent facts emerged. First, that the Article in question (Article 231) says nothing about moral guilt, but only asks the defeated Powers to accept responsibility for the damage done in a conflict which they indubitably began. Secondly, that it was the British delegate at the Peace Conference who prevented the vanquished from being stigmatized as morally guilty. Thirdly, that German nationalist writers have been putting that false construction on the Article, in order to show that there is no moral obligation to pay reparations. Fourthly, that the War was engineered by a few people in authority in Germany and Austria, not by the peoples at large, however ready they may have been to act on the misleading information supplied them. In any case, it is always foolish to indict a nation. Lastly—what we knew before—that eminent people often speak and write without being sure of their facts. The Allied and Associated Powers make only one definite charge of moral guilt when, in Article 227, they “publicly arraign William II. of Hohenzollern, formerly German Emperor, for a supreme offence against international morality and the sanctity of treaties,” and there were, later, accusations of guilt against plenty of individuals, but there is no “War-Guilt clause” in the Treaties. Responsibility for damage may arise from misapprehension or carelessness or mere accident: Article 231 merely insists that Germany should pay for the damage done, without further specifying the grounds for the claim. When, happily, the Reparations question is disposed of, there should be no difficulty in getting the World Court to delete that section, as well as any others which may have become obsolete.

**Chance
of Economic
Salvation.**

The Conference on Reparations and allied subjects, which was postponed in January, will, it is arranged, meet in June, and must, if economic disaster is not to overwhelm Germany and the world at large, come to a definite and final conclusion. Three expert Committees have declared that all central Europe is in imminent danger of financial collapse, owing ultimately to the interference of reparations and war debts with the normal machinery of trade. The question of war debts cannot, for the present, be finally settled because the United States, the ultimate creditor, persists in regarding them as,—what they may be theoretically,—distinct from reparations. If the European creditors could agree to complete and final cancellation, all parties would benefit. Italy is at one with Great Britain on this point: France cannot yet agree. However, the logic of facts is very powerful, and it should be easy to choose between bankrupting your debtor and getting nothing, and accepting even a small com-

position. The Conference has a wider scope than reparations: it will endeavour to conclude an agreement on "the measures necessary to solve the other economic and financial difficulties which are responsible for, and may prolong, the world crisis." That is a large programme to be worked through in a short time, since the Hoover moratorium expires on June 30th, but much, doubtless, will be done before the Conference meets. It may be the last chance for the reform of the Capitalist system, the working of which has produced millions of unemployed, unable to enjoy the teeming richness of the earth. The practical disappearance of gold as a medium of exchange, the madness of economic nationalism shown in high tariffs, the persistent dumping of Russian sweated goods, are amongst the economic difficulties that need adjusting. We, the common people, who are at the mercy of "high finance," have the right to ask our masters to consider our welfare as well as, or even before, their profits. M. Hymans, Belgian Minister for Foreign Affairs, speaking at the Disarmament Conference, alluded to the perverse mentality which thinks to achieve political harmony whilst waging economic war. "Unfortunately, while we are sitting here, talking and organizing political peace, economic war is being organized abroad, giving rise to a dangerous state of nervous tension." And it is noteworthy that those papers which are foremost in trying to turn what was meant to be a "tariff-experiment" in England into a fixed and irrevocable system, are also most lukewarm about, if not positively hostile to, the ideal of world-peace. Godless commercialism, trade that does not take heed of charity and justice in its dealings, will never succeed. In the Lenten address, already mentioned, of the Holy Father, he warns the world that money-worship brings ruin on its votaries. By not seeking first the Kingdom of God and His justice, they lose all other things as well. If the spirit exhibited by representatives of the timber-trade in England is at all universal, then Mammon is indeed enthroned in God's place, for both in their own Trade Journal and in letters to the press, these merchants have formally declared that ethics have no place in economics. They equivalently state—"Our business is to sell timber, whatever be conditions of its production." And outside the Catholic press, there has been no denunciation of this outrageous principle!

**Milton and the
Censorship.**

A general support of the indictment of the film-industry, mentioned earlier in this issue, by British and Irish Censors, appears in the *Glasgow Observer* for February 20th, where a recently published report of the Australian Film Censor is discussed. Apparently this official—it is not stated by whom appointed—thinks poorly of the censorship exercised by the Americans and British, for, out of 466 feature-films imported during 1931 (20 per

cent from England), "only about a dozen were clean, wholesome and suitable for the whole family." Thirty per cent of the British films had to be "cut," and thirty-five per cent of the American; on the other hand, nine per cent of the former, and only five per cent of the latter had to be wholly rejected. While rejoicing that the Australian public have been spared even so much debasing entertainment, one wonders under what moral conditions those displays which are not fit to be seen, are produced. The case seems to be made out for a system of licensing and inspecting cinema-studios themselves as well as their products. Commenting on the British Censor's Report the "liberal" *Manchester Guardian* is all for freedom. "We are eager to risk publication for the trashy and the subversive rather than be guilty of slaughtering untimely an idea that may be helpful." Let the filth flow: it may, perchance, carry a speck of gold with it! The paper has the grace to admit that consideration should be shown to youth, but, as for adults—"The adults can look after themselves. If education does not teach them to criticize films adequately, [the question is, not of criticizing, but of banning the wantonly immoral] then education may be despaired of." A most preposterous conclusion, considering the lack of moral training in modern "education." Of course, the "Areopagitica" is quoted. "We must be free or die, who hold the faith and morals Milton held." But Milton, whose faith and morals were not much to boast of, held views on the censorship which would surprise those who quote him without reading him. "I deny not," he says in that same "Areopagitica," "but that it is of the greatest concernment in the Church and Commonwealth, to have a vigilant eye how books demean themselves as well as men: and thereafter to confine, imprison, and do sharpest justice on them as malefactors." Which, after all, is the whole case for censorship.

The Irish Elections.

Our concern as Catholics with the elections in Ireland turns on the possibility that, as a result, the political atmosphere might not be favourable for the proper celebration of the Eucharistic Congress in June. Happily, though a change of ministry has occurred, there is no likelihood that political differences will be allowed to interfere with the country's united act of homage to Christ the King. The centenary celebrations in 1929, when the leaders of opposed parties carried the canopy together in the Blessed Sacrament procession, proved that the bond of a common faith is far stronger than divergent political ideals. Everything points to a continuance of that religious harmony, and the fact that very many thousand foreign Catholics will be in their midst will surely stimulate the native courtesy of the Gael to avoid anything that could distress them. The election results show that the country is still sharply divided on the question of the national

ideal, or rather, on the feasibility of attaining it. It is likely that much discussion will henceforth arise on the legal implications of the second Statute of Westminster which went through Parliament almost unnoticed last year.

**The Land
and
Loneliness.**

Being thoroughly in sympathy with those various efforts on the part of Catholics, here and in Scotland, to establish Catholic families in quasi-colonies on the land, we are the more anxious lest the movement should be impeded by any show of impracticability or oblivion to facts in the plans of its promoters. If agriculture is to provide work for many hands, it is obvious that the use of labour-saving machinery must be carefully regulated. But there cannot be in reason any general condemnation of such machinery, which is only an extension of tools already employed. The line can be drawn only after experiment, and as needs demand. In a bad season machinery may be necessary to save the crops: to reject it, *a priori*, is merely pedantry. Again, agricultural life is necessarily somewhat solitary, whereas man is essentially a social animal. One reason for the modern depopulation of the countryside has been its extreme loneliness. If people are to be brought back, the modern means of obviating loneliness and promoting sociability must not be despised. Again, this is a question of moderate or excessive use. The motor-car which, outside the Church at any rate, has so diminished Sunday observance, has also enabled multitudes of isolated Catholics to attend Mass once more. The wireless, which can convey much that is rubbishy and vile, can also bring the world's treasures of music and literature to lonely homes. Even the cinema which so needs reform, when reformed can elevate and expand the untravelled mind. So let not the call to the country, which is so inspiring and so well calculated to restore Christian civilization, be interpreted to mean a rejection of the good which material civilization has brought. Life on the farm is hard enough without adding to it unnecessary hardship.

**The First Decade
of the
Pope's Rule.**

The third anniversary of the Lateran Treaty, which occurred on February 11th, and was signalized by the first meeting of its two main authors, throws our minds back to the hopes and apprehensions which it originally aroused. On the whole, the hopes have been fulfilled and the apprehensions proved vain. The Holy Father did not, as imaginative journalists thought might happen, resume his Alpine experiences, nor even attend those many Congresses which would have been thrilled by his presence. On the other hand, the little Vatican-City State, in spite of its territorial insignificance, has maintained its essential dignity, and

remains a larger centre of diplomatic intercourse than any of the world's capitals. The delicate adjustment of Papal ecclesiastical rule over the Church in Italy with the claims, and, let us say frankly, the pretensions, of the Fascist State, has been accomplished, not indeed without some friction, but the visit of the Premier to the Pope may be taken to mark the end of that, for the present, at any rate. The Holy Father has reason to look back upon his ten years' rule as a period most remarkably blessed by God for the welfare of His Church and mankind. Only when we read a conspectus of the "Acta" of that decade, such as is presented by the enterprise of *La Documentation Catholique* (February 6th) do we realize the immense activity and the variety of important measures that have characterized it. Chief amongst them, of course, is the Lateran Treaty, the solution of the "Roman Question," whereby, in order to secure the liberty of the Church in Italy, the Pope cut down his lawful territorial claims to their absolute minimum, and by his accord with the State freed millions of consciences from a dubious conflict of loyalties. Besides that historic agreement, he has concluded concordats with eight other European Powers, and the number of States accredited to him by Embassies and Legations has greatly grown. It would be tedious to enumerate his purely ecclesiastical actions, but no Pope, with the exception of Leo XIII., has issued a larger number of important Encyclicals, twenty-one up to date, and few can have proclaimed so many canonizations and beatifications. There is enough, doubtless, in the state of the world to cause distress to him who bears the solicitude of all the Churches: on the other hand, there are numerous evidences of the unquenchable vitality of the Faith to give him courage. The gates of hell can only seem to prevail, and his greatest consolation must lie in the devotion of his children.

THE EDITOR.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

Man's Origin, The Problem of [J. O. Morgan, D.D., in *Catholic Gazette*, Feb. 1932, p. 36].

Naturalism and its Affinities [Rev. W. A. Spence in *Catholic Gazette*, March 1932, p. 76].

Peace and War: St. Augustine lays down Catholic doctrine [Dom V. Scully in *Clergy Review*, Feb. 1932, p. 106].

CATHOLIC DEFENCE.

Anglican "Branch Theory" inconsistent [*Tablet*, Jan. 30, 1932, p. 133].
Catholic Faith in Ireland attacked through English Government Education Policy [T. Corcoran, S.J., in *Irish Monthly*, Feb. 1932, p. 93].

Catholic Action organized through the Press in U.S.A. [*Commonweal*, Feb. 3, 1932, p. 365].

Leakage in U.S.A., Insufficiency of data [G. O'Shaughnessy in *Commonweal*, Jan. 27, 1932, p. 343].

Loisy, M., the sad revelation of his "Apologia" [J. Lebreton in *Etudes*, Feb. 5, 1932, p. 57].

Old Catholics, a decaying heretical sect [B. Grimley in *Catholic Gazette*, March 1932, p. 67].

Papacy: the Target of Attack [H. Belloc in *Universe*, Feb. 12, 1932, p. 7].

Poland, Divorce-Proposals in: Protest of Catholic Hierarchy [*Documentation Catholique*, Jan. 23, 1932, p. 206].

St. John's Gospel, Authenticity defended [J. Donovan, S.J., in *Irish Ecclesiastical Record*, Feb. 1932, p. 139].

Socialism in Spain, anti-Catholic [T. A. Maguire in *Catholic Times*, Feb. 5, 1932, p. 11].

Spanish Bishop's Combined Declaration on State's Violation of Catholic rights [*Religion y Cultura*, Feb. 1932, p. 297].

Jesuits, Expulsion of, from Spain [*Tablet*, Feb. 6, 1932, p. 169; E. A. P., in *Church Times*, Feb. 12, 1932, p. 205].

Jesuits, The, and Spain [D. Newton in *Universe*, Feb. 19, 1932, p. 11].

Morality, Decay of, in English-Speaking Countries [James MacLoughlin in *Irish Ecclesiastical Record*, Feb. 1932, p. 113].

POINTS OF CATHOLIC INTEREST.

Albert the Great, St.: Doctor of the Church: Papal Decree [*Universe*, Jan. 22, 1932, p. 12].

Co-operative Movement, Ethical appreciation of the [*Christian Democrat*, Feb. 1932, p. 22].

Industrial Reconstruction, Methods of [J. A. Ryan, D.D., in *Catholic Action*, Jan. 1932, p. 5].

Islam, The Chances of converting [F. J. Bowen in *Catholic Times*, Feb. 19, 1932].

Luke, St., Medical Terms in his writings [C. W. Howell, S.J., in *Catholic Medical Guardian*, Jan. 1932, p. 11].

Malta Dispute: Findings of Royal Commission [*Catholic Weeklies*, Feb. 19, 1932].

Popedom, A Unique Monarchy [F. R. Hoare in *Irish Ecclesiastical Record*, Feb. 1932, p. 158].

Pope Pius XI.: His first Decade of Rule [*Documentation Catholique*, Feb. 6, 1932].

Slavery, The Church and [M. V. Reidy in *Catholic Gazette*, Feb. 1932, p. 55].

S.V.P., The Work of the [*Universe*, Feb. 19, 1932, pp. 6, 14].

Total Abstinence, Room for Revival of, in U.S.A. [*Commonweal*, Jan. 13, 1932, p. 285].

REVIEWS

I—HUMAN ORIGINS¹

THERE can be no doubt that there is a widespread notion outside the Church that, in her teaching regarding human origins, she is at variance with the conclusions of natural science, even with those which cannot be disputed. No greater obstacle to the acceptance of her claim to be the authentic oracle of God in what concerns salvation can be imagined than this persuasion that she is ignorant of, or opposed to, universally admitted facts. Were it well-founded it would at once destroy her character as a teacher, divinely inspired and commissioned, because God is the God of Truth, and no institution which officially teaches what is false or denies what is true, even in the natural order, can be conceived as rightly representing Him. Accordingly, ever since observational science claimed to have discovered facts regarding the origins of Man and the Universe which contradicted, or were incompatible with, the account given in the Sacred Books of the Church, her champions have been active in their efforts to show either that the records of Nature have not been correctly interpreted or, if they have, that the inspired records can be proved to harmonize with them. And as time progresses and knowledge increases, there has been a growing inclination on the part of theologians to admit that earlier apologists have been sometimes over hasty in denying scientific conclusions because of their supposed incompatibility with the revelation of Scripture: so much so, that in our own generation the Church, the Guardian of the Word of God and its only authentic interpreter, has thought it prudent to set up a Biblical Commission to which the *dubia* of scholars concerning particular cases of Scripture interpretation can be submitted for decision,—the rules so established to serve as guides to the faithful in their discussion of Sacred Writ. Thus the natural desire of theologians and others to assimilate what is certain in scientific conclusions, so as to clear the Church from the common reproach of denying ascertained truth, is now provided with useful direction, and the authority of the revealed Word of God, so generally given up outside the fold, is preserved intact. The result is excellently illustrated in Dr. Ernest Messenger's important work. However, in this long and

¹ *Evolution and Theology: The Problem of Man's Origin.* By the Rev. E. C. Messenger, Ph.D. London: Burns, Oates & Washbourne. Pp. xxiv. 313. Price, 12s. 6d.

elaborate treatise, Dr. Messenger practically confines himself to the question—Can the account of the origin of man given in Genesis fit in with what may be reasonably claimed to be a fair deduction from scientific discoveries?—and he discusses it with a thoroughness and precision which are in themselves admirably scientific. The modern non-Catholic mind holds as almost axiomatic an unbroken continuity in Nature and will tolerate no “outside” interference with the process of organic evolution which began when once this tiny planet cooled down enough to sustain life. Can a Catholic agree with this view, always supposing that the Creator originally endowed matter with the potentialities afterwards gradually realized in the multitudinous variety of natural forms? Can the detailed and explicit account of man’s direct creation by God, given in Genesis, be made to square with the theory that his first appearance on earth was entirely due to evolution from a lower animal condition in response to new conditions and by dint of powers hitherto latent in his composition? Obviously no Catholic can say so, because it is a dogma of the faith that every human soul, differing as it does in kind from the non-rational and mortal living principle of other animals, has been directly created by God. But cannot man’s body at least— and science can bring evidence only in regard to the body—be the result of evolution from some non-human stock? Here the answer is more hesitating and not unanimous, and it is due to Dr. Messenger’s immense industry and careful consideration of all the relative sources of teaching—the Scriptures, the Fathers, the theologians, the Councils, the responses of Congregations, the treatment of Catholic evolutionists by the Church—to grant that he has shown the question to be still open. No pronouncement of the Church binding on conscience can be quoted to forbid the theory that Adam’s body, previous to its becoming the abode of a human soul, was animated by some lower living principle; that in this case, as in the rest of creation, God acted through secondary causes, both material and efficient. To establish this view Dr. Messenger examines with meticulous care the phraseology used, both by the inspired writers and others, in describing and discussing the fact and manner of creation, and as far as we can see, he is successful in his contention. It is singular that opinions in pre-scientific days were much more generally favourable to evolution than in modern times, when many scientists have abused the progress of knowledge to attack religion through the Bible. On the other hand, nothing has yet been discovered to compel anyone to accept evolution. The hypothesis raises as many difficulties as it solves. But the possibility of God having operated through secondary causes much more extensively than the words of Scripture seem to warrant is now generally accepted. We believe that Dr. Messenger’s

erudite and fair-minded volume will do much to arouse Catholics to a deeper consideration of the light thrown by modern discoveries on revealed truth and to a better-informed method of apologetic. It is they who will chiefly benefit by the book. Outside the Church, the deference shown to tradition and, of course, the obedience given to ecclesiastical guidance will meet with the scorn of those who recognize no authority higher than reason. To them the author does not address himself, nor does he even formulate their views, and the evidence with which they support them. His aim is rather to relieve the minds of those Catholics, who are told so often that science disproves the Bible and that the Church opposes truth, by showing how much more likely they are to reach a true conception of the beginning of things since they can utilize all sources of information, natural and revealed. Despite the growing numbers of "scientific" apologists, there is much work still to be done in the elaboration of a Christian Cosmology which shall take the fullest account both of scientific research and of the data of revelation. Dr. Messenger's exhaustive study of the present and past theological views of the scientific theory will be of immense value in clearing the way for a discussion of wider range, which we hope he, or another, may be inspired to undertake.

2—MANN'S "LIVES OF THE POPES," VOL. XVII.¹

IT is impossible not to be impressed by the diligence with which the late Mgr. Mann pursued his researches far in advance of the ability of his publishers, and, in a certain sense, of his readers, to keep pace with him. The present volume of 346 pages covers only 6 years, 1288—1294, and embodies two pontificates, of which the second, that of Peter de Morrone (Pope St. Celestine V.), lasted less than six months. Short, however, as this period is, it is exceptionally full of interest. Pope Nicholas IV., during the four years he ruled the Church, was intent upon many great causes. Having been himself a Franciscan, he naturally took a lively interest in the missions which the friars had courageously opened up in the far east. He was inevitably, also, much concerned at the overthrow of the last remnant of the Latin Kingdom of Jerusalem, an event which may be identified with the fall of Acre on May 18, 1291. With less than a year of life still before him, Nicholas made strenuous efforts to organize a new crusade, but his appeals, save with our own King Edward I., met with little response, and the two years and three months of *sede vacante* which followed the Pope's death naturally

¹ *The Lives of the Popes in the Middle Ages.* Vol. XVII., 1288—1294. By Mgr. Horace Mann, D.D. Kegan Paul. Pp. 346. Price, 15s. n.

created a situation which it was hopeless to think of retrieving. Mgr. Mann has evidently taken great pains over the intricate problem of the previous history, election, and abdication of Pope Celestine, and we feel satisfied that his general conclusions, based upon the best available evidence, may be accepted with all confidence. The reader will look forward impatiently to the author's treatment of the still more perplexed question of the pontificate of Pope Boniface VIII. If written on the same scale as the present instalment, it is likely to fill an entire volume. The book has probably suffered somewhat from the lack of a final revision; the wording is occasionally slipshod and there is no attempt at literary style. On the other hand, what is of most importance in such a work is the historical accuracy of the facts, and here we believe that Catholic students may safely have recourse to Mgr. Mann's pages without fear of finding themselves betrayed.

3—CHOSEN YET REJECTED¹

WHEN one first sets eyes on Père Lagrange's great work, one wonders how anyone could have written it single-handed, and whether anyone will ever have the courage to read it through. This feeling is inspired by its size—it weighs, unbound, two pounds five ounces!—but after one has dipped into it up and down, this sense of awe is soon dispelled. For one thing, it is evident that the writer enjoyed writing it and performed his gigantic task without any undue haste or sense of oppression. One soon finds oneself reading long sections in the same peaceful spirit. This reviewer has already read at least half the book and looks forward to finishing the remainder.

It deals, with great thoroughness and considerable originality, with the background, or "hinterland," of the New Testament. Several well-known books treat of the religious beliefs of the Jews in the period preceding the coming of Christ; but it is the speciality of this learned and lucid Dominican to provide a judicious blend of history and theology. The doctrines are for the most part displayed in the concrete, only the ordinary knowledge of the Bible being presupposed. A generous allowance of space is given to the Apocalyptic literature, and much of it is ascribed to that obscure sect, the Essenes, which is thought to have come under Pythagorean influences. One would have liked to have had the question of possible Essene elements in early Christianity more thoroughly thrashed out, as the Essene origin of Christianity is a pet theory with Jewish critics.

The treatment of the Jewish attitude towards the Inner Life and the Supernatural are particularly helpful, as also the under-

¹ *Le Judaïsme avant Jésus Christ.* Par Le P. M.-J. Lagrange, O.P. Paris. Librairie Lecoffre. Pp. 624. Price, 100 francs.

lying meanings of the terms Holy Spirit, Shekinah, the Word (*Memrah*), etc. The author is never unsympathetic with Jews, but he would not be himself if he were not critical. The development of sects in later Judaism necessarily exercised a bad effect on the main body of religion. The fact that the priests throughout the Hasmonean period were recruited mainly from the Sadducees, who disbelieved in the immortality of the soul, must have tended to kill off all forms of vital religion; and it is a grave indictment against the Pharisees that they acquiesced at all in this deplorable state of affairs. It is true that, after the destruction of the Temple, Judaism was captured by the Pharisees, but unfortunately they made a fetish of the Pentateuch and had for the most part little regard for the more spiritual portions of the Psalms and the Prophets, having lost touch with the more mystical elements in the grand old Hebrew religion. An exaggerated reverence tended to displace the spirit of filial affection.

The author shows complete familiarity with all the leading Jewish authors, and so provides a well-furnished arsenal for the refutation of Jewish attacks on Christianity. His exposition of the famous chapters of Isaiah on the Suffering Servant of Jehovah, is extraordinarily good and interesting. The efforts of Jewish scholars to escape our conclusion are clumsy in the extreme.

Père Lagrange's encyclopædic knowledge sits lightly on him, and subjects which might easily be made dry are presented in a fresh and lively form. He modestly disclaims the intention of writing for scholars: at any rate, he will help in the formation of many scholars who will owe a big debt of gratitude to their genial and erudite preceptor.

A.F.D.

SHORT NOTICES.

THEOLOGY.

THE theology of the Sacrament of Extreme Unction as explained by writers of the Oriental separated Churches and many students of their rites, is set forth in an erudite volume by Father Theophilus Spáčil, S.J.—*Doctrina Theologiae Orientis Separati de Sacra Infirmorum Unctione* (Pontifical Institute of Oriental Studies: 34.00 L.). In the first part of the work, ancient and modern Oriental sources are utilized to help the reader to arrive at an understanding of what these Churches taught on the subject. The most casual reader will be struck by the astonishing variety of opinions expressed on almost every aspect of this Sacrament. All writers, however, agree in thinking and stating without any hesitation that Extreme Unction is a true Sacrament. That the priests and bishops of these Oriental Churches have administered and do still administer a true Sacrament, there can be no doubt, nor any about their reverence for this Sacrament,

which is administered with greater solemnity than in the Catholic Church of the West. In theory, these Orientals differ from the Latin Church on some essential points, such as the blessing of the Holy Oil, the matter of the Sacrament, the proper subject of the Sacrament, its chief effect and its lawful repetition. Abuses have certainly crept into Oriental practice, and it appears quite undeniable that a vast number of invalid unctions must have been and are still administered. The reader of this work will find the various opinions of Oriental theologians in the first part, pages 55 to 113. The rest of the work is devoted to a comparison between this Oriental teaching and that of the Catholic Church. It need not be said that the work is a worthy product of the Pontifical Oriental Institute and displays an extraordinary amount of research. All theological students should find this account of Oriental rites and opinions full of interest, especially in view of the clear, simple and practical teaching and practice of the Catholic Church. Though the Western Church has passed through considerable development in the matter, the final result is a striking contrast to the confusion prevailing elsewhere.

Whilst the papers read at the Cambridge Summer School last year and published under Father MacGillivray's editorship with the title *Man* (Sheed and Ward: 7s. 6d. n.), deal with the philosophy and theology of the subject, its physiology is naturally enough omitted. The psychological aspect of man, however, wherein are established his rationality, freedom and responsibility are duly considered by a number of experts whilst there are two or three papers about that much-discussed matter, the original manner of his coming into existence. These, it may be noted, by Father Hugh Pope, O.P., the Rev. T. E. Flynn and the Rev. E. Messenger, exhibit that variety of opinion which is still permissible in the Church, and the opponent of Evolution will find his case admirably stated by Father T. E. Flynn. Altogether the collection forms an excellent treatise on the nature and origin of man, a useful conspectus of the present state of theological fact and theory about "the proper study of mankind."

BIBLICAL.

English readers have for some time been well provided with commentaries on the Psalms in the works of Dr. Boylan and of Dr. Bird. Interest in the Psalter, however, is so wide-spread, and tastes and opportunities for study differ so much that by the side of these two-volume works there was still room for a shorter commentary. This has now been offered to priests and students by Father C. J. Callan, O.P., and Father J. A. McHugh, O.P., in *The Psalms Explained* (New York: Wagner, and London: Herder, 18s. n.). The plan and execution of the work are both admirable. To each psalm is prefixed a brief Introduction, which is followed in parallel columns by the text of the Latin Vulgate and a paraphrase of the same. Then come short notes on such points as are not adequately explained in the paraphrase. This explanation by paraphrase is much easier to follow than a separate commentary. As an example may be cited Ps. 109, 7: "De torrente in via bibet: propterea exaltabit caput": paraphrased thus—"In hot pursuit of His flying foes, He shall slake His thirst at a wayside stream, and, thus refreshed, press on with head upraised to His final victory." Though the authors describe this paraphrase as founded on

the Vulgate, they do not neglect the evidence of the Hebrew and other texts, when these give the true meaning. Thus in Ps. 1, 4 for "tamquam pulvis quem projicit ventus a facie terrae," is rightly given, "they are like chaff that is swept away by the wind." In the short Introduction of 21 pages we miss a treatment of the imprecatory psalms; nor is there any comment on the difficult last verse of psalm 136.

One department of biblical study that has received even more than its proportion of special treatment is that which deals with the subjects necessary as an introduction to Holy Scripture. Our schools are now enriched with another volume of this nature, *Propaedeutica Biblica sive Introductio in universam Scripturam*, by Father J. Prado, C.S.S.R. (Turin: Marietti, 30.00 L.). The author has written this book to be used with the volumes—*Praelectiones Biblicae*—published by his fellow-religious, the late Father H. Simon. The scope of the work, which is really well done, is wide, and embraces more than is often offered in such "introductions." In addition to a treatment of the canon and the text of the Bible, there is also a treatise on Inspiration extending to some fifty pages. Besides chapters on the various senses, the rules of interpretation, and the history of exegesis, there are also sections devoted to geography, archaeology, and chronology. The section on philology has been wisely confined to a classified bibliography, in which department, the book is distinctly strong. In particular may be mentioned the useful references to literature on recent excavations. Yet it is these very bibliographies that suggest one criticism: some are unduly minute and long, exceeding anything that could ever be required in the schools. Thus, for example, ten pages are devoted to authors of the sixteenth and seventeenth centuries who are classed as "secundarii." Space saved here could with advantage have been utilized for more extended treatment of geographical or archaeological questions.

As strong advocates of loving and reverential treatment of Holy Writ extending to its material presentation, we can only commend the wonderfully compact pocket edition of the *Holy Bible* recently issued by Messrs. Burns, Oates & Washbourne, as a pocket edition, useful for travellers and for reference-purposes. The margins have been cut down to the bone, so to speak, and it is not always easy to read the text when the pages meet but the print though small is clear and the paper opaque enough. Prices vary from 3s. 6d., to 15s., according to binding. The text and notes are from Challoner's Douay, and useful tables of references are included.

MORAL PHILOSOPHY.

La Loi de l'Homme, by Félix Soignon, S.J. (Editions Spes: 10.00 fr.), deals with the foundation of law and duty. Its five chapters discuss order in general, human, moral and social order, and natural and positive law. Human order, implicit in the nature of being, harmonizes the relations of man with the great moral regime in which he finds himself, with the family and the State. The tendency of a great deal of modern writing is to eliminate personal duty, to disregard all that is spiritual and benevolent and to stress only individual rights. When, therefore, it is sought to establish any basis of rights, confusion ensues. The author helps one to understand the true foundation of duty and the correct sanction of law. The book will be read with interest in connec-

tion with the recent Encyclical on Social Order, and these two together would serve for a year's course in the study of sociology. The several chapters will also serve admirably for conferences at circles of the Catholic Social Guild, to whose attention the book is recommended.

CANON LAW.

Father Emmanuel Suarez, O.P., of the Pontifical International Institute of the Angelicum, has written for students of Canon Law a complete and scholarly treatise on the Third Part of the *Codex Juris Canonici*, canons 2142 to 2194, with the title—*De Remotione Parochorum aliisque processibus*. Pt. III., Lib. IV., *Codice Juris Canonici* (Lestini: 32.00 l.). He deals with the procedure to be adopted in removing from office parish priests who are proved to be incompetent or unworthy, and in citing, judging and punishing clerics for certain offences. The method followed by the author—namely, an historical account of the development of canonical discipline and a careful explanation of the canons—is that which has now to be adopted in the Faculty of Canon Law. After dealing with the preliminary canons, the author goes on to treat of the procedure for removing and transferring parish priests, for citing non-resident or suspected clerics, for dealing with negligent pastors and for acting from *informata conscientia*. The Appendices set out at length the decree *Maxima Cura*, three cases that came before the Sacred Congregation of the Council, the correct formula to be adopted in citing and judging parish priests and clerics. The purpose of the book—as indeed of the canons—is to explain what are the duties and rights of parish priests and others, the means of maintaining those rights, in order to avoid complaints, appeals, scandal and litigation. This work will be highly appreciated by all students of Canon Law, for whom it is primarily meant.

HISTORICAL.

Walter Gurian's book on Bolshevism—*Der Bolschewismus* (Herder, Freiburg)—has been called the first summary and general exposure of Bolshevism from the Catholic standpoint, in the German tongue. It is very thorough, dealing successively with the theory and practice of the regime and tracing its genesis in history. Previous revolutionary movements under Tsardom are summarized, and the rapid transformation of the February revolution of 1917 from democracy to the present tyranny is clearly detailed. Ruthless determination and command of a privileged armed force put Lenin in power. Then followed the terrible experiment which we know so well of erecting a State without faith or morality or liberty. It is interesting to note that the author does not believe in the complete economic failure of the Five Years' Plan. The character and views of the various Bolshevik leaders are carefully analysed. The rest of the book forms a masterly exposure of the anti-Christian and consequently the anti-human ideals of Bolshevism. As to whether in this diagnosis its historic and social importance is always correctly estimated we cannot decide. At any rate we perfectly agree with the author's opinion that the portent of Bolshevism is a warning to all nations to make haste and reform their social and industrial conditions on humane and Christian lines lest worse befall. An Appendix of Bolshevik documents, explanations of Bolshevik terms, abundant refer-

ences, good and clear printing, enhance the value of this excellent book which should do much to dissipate the fog of mendacious propaganda behind which the Bolsheviks and their abettors in every nation are doing their deadly work.

BIOGRAPHICAL.

A great apostle in Toulouse, and one of the first champions of Our Lady of Lourdes, was the Capuchin Père Marie-Antoine, whose life is described in *The Saint of Toulouse* by Helen Clerque (The Mitre Press: 3s. 6d.). He was born in 1825; he died in 1907. At the suppression of the religious orders in 1901 he was the last monk in France to live in his monastery; his life reads like one of those of the Middle Ages.

Written essentially for French readers, and for French Canadians, *Sir Wilfrid Laurier, Canadien*, by R. Rumilly (Flammarion: 12.00 fr.), is a stirring biography of a man who, till the end of the War, was the pride of Canada. The author takes us from his hero's boyhood to his death, dwelling chiefly on his political career and the steps that made it. Early in the book comes his defence of Louis Riel against the British Government, which was the proof of Laurier's unbending yet loyal character; from that moment men knew that he would one day rule Canada. Laurier has made his mark on the country as perhaps no other man, and, moreover, he has left behind him an unsullied name. The piety of Sir Wilfrid Laurier was well known; in the book before us it is nowhere obtruded, but the death-bed scene tells its own tale.

DEVOTIONAL.

An invalid priest, who uses the pseudonym of Robert de Langeuc, has written a spiritual commentary on the Cantic of Canticles entitled *Virgo Fidelis, Le Prix de la Vie cachée* (Lethielleux: 18.00 fr.). The author's theme is the union of the soul with the Word of God; his method is that of prayer, with pen in hand, recording his affections as they have come to him from day to day on his bed of suffering. He reminds us in part of St. Bernard, partly of François Coppée; but throughout he extols the beauty and fruits of the hidden life, the life of union with God.

Readers of *Where is thy God?* by Father James, O.M.Cap., will anticipate something above the common in his new book, *The Sacrament of Life* (Sands: 5s.), and they will not be disappointed. The book is, of course, a close study of the Holy Eucharist. The author begins with the sacramental idea in its broadest sense, showing how "the universe is saturated with the thoughts of God," and how "nature is itself a sacrament and a symbol of God." Narrowing this down, first to Jesus Christ Himself, and then to the sacramental system which He instituted, he proceeds to show how the Holy Eucharist is the Sacrament of sacraments. He then goes on to the Sacrifice, where he insists on the fact that the Sacrament and the Sacrifice are one same thing. The Mass, Prayer, the Church, the Real Presence, Love, Life, Sanctity, Unity, all pass before us and are looked through the lens of the Blessed Sacrament; these words alone will let us see both the order in which Father James works, and the goal towards which he tends. He has written an original and stimulating book; with many an instance of happy phrasing, elucidating difficult doctrine.

VERSE.

We cordially welcome *Songs of the Lover and the Beloved*, translated from the Spanish and Catalan by that student of Spanish mysticism, Mr. E. Allison Peers (S.P.C.K.: 6d.). In this little book the lover, first, of St. John of the Cross, will find something dear to his heart in worthy and complete translations of the poems which form the background of the *Spiritual Canticle*, the *Dark Night*, and the *Living Flame of Love*. These are beautifully rendered, and, with another poem by St. John later in the collection, make one wonder how anyone can doubt the saint's delight in his poetic genius even to the end. Other poems, by other mystic poets, make up the rest of this too-short volume; one sonnet, by an author unknown, would seem to be the original of the "O Deus ego amo te" attributed to St. Francis Xavier. A "Prayer at the Crib," by P. Restituto del Valle-Ruiz, is exquisite, and is typically Spanish.

MISCELLANEOUS.

Readers who have been to the Holy Land will have happy memories revived by *A Pilgrim Artist in Palestine*, by Peter F. Anson (Ouseley: 6s.); while those who have not yet seen the reality will get a good idea of it from its pages. It is a book of thirty-nine drawings, with one page of letter-press to each picture; the description there given is particularly accurate. As for the drawings, we think that no one who has seen the spots selected will fail to recognize them, which is more than can be said of many pictures from Palestine; again the artist's special aim seems to have been to emphasize what has struck him as most conspicuous, the thistles in one scene, the darkness of the bazaar in another, in a third the peculiar stone walls that separate field from field; moreover, while we believe he has aimed at a true portrait rather than beauty, nevertheless some of the pictures have a beauty of their own, such as one drawn at Ain-Karem; finally, if we may venture a criticism, the artist does not always escape giving a cramped impression, which we believe is the danger of his special style of line-drawing.

As we turn over the pages of *Ecclesiastical Greek for Beginners*, by Miss J. E. Lowe, M.A. (B.O. and W.: 5s.), we are almost made to believe that Greek is a very easy language to learn. The rules are made as simple and plain as possible, the exercises are so carefully arranged that a private student can scarcely fail to master both accidence and syntax in a short time. By the time he has gone through the book he will have both vocabulary and practice enough to read at sight most of the New Testament in Greek, and that is a possession for the rest of life. Miss Lowe has wisely built on the foundations of the ordinary Greek Grammar; it is in her excellent exercises that she applies her lessons to the Scripture text which she has most in mind. From time to time she points out differences between the New Testament and Classical Greek; but her main task has been to lay a Greek foundation upon which the reader of the Greek text may afterwards build. It is a book which displays much painstaking and real capacity to help.

NON-CATHOLIC.

Since Sabatier wrote, and even before Sabatier wrote, the desire to represent St. Francis of Assisi as a Socialist, perhaps even as a Communist, has been very manifest among certain writers. Because the

Poverello would own nothing of his own, because he would have his children own nothing of their own, it was easy to generalize and to say that he would have nobody own anything of their own, that he, in fact, held personal ownership of property to be an evil. But voluntary poverty is one thing, compulsory poverty is, and implies, something quite different in principle. Surrender of all for love does not declare possession to be wrong; indeed it assumes the very opposite. This is the comment which keeps leaping up as we read Miss Vida D. Scudder's latest book, *The Franciscan Adventure: A Study in the First Hundred Years of the Order of St. Francis of Assisi* (Dent: 15s.); and we imagine every son of St. Francis would repeat the same, perhaps in yet stronger terms. Frankly Miss Scudder is a Communist, whether she acknowledges the title or not. She sees in private ownership of property a remnant of ancient paganism, to which Christianity has succumbed; she sees in it the source of all the evils of our time, and, perhaps, of every other time; and this prepossession colours and perverts her judgment, not only of Franciscanism but also of the Catholic Church. She is confident that the day will come when the Christian world will realize this supposed truth; when private ownership will be condemned by the Church. St. Francis, as she interprets him, set himself to found this new civilization. He failed because he was before his time; but more and more men are coming to see the truth of his ideal, and some day, please God, the Socialistic state will prevail. But to oppose and counteract the abuse of a good thing is very different from saying that a good thing is bad; and to hold up an ideal of renunciation of itself implies that not all men can, or are expected to rise to it. Indeed, the story of the Franciscan Adventure, as Miss Scudder, with much learning, tells it, seems to us to prove the very opposite to that for which she contends. If even the Franciscans themselves failed to approach the ideal of their founder, and almost perished at each other's hands in consequence, what would happen if the same ideal were, we cannot say accepted by, but forced upon all mankind? The attempt is being made to-day in a single country; the result is in complete contrast to that joy in life which the spirit of St. Francis infused wherever it penetrated. Miss Scudder, for all her reading and research, has not discovered the secret of St. Francis; nor has she discovered a still greater and more obvious thing, the spirit of Catholicism.

MINOR PUBLICATIONS.

Father Czerniejewski has published an excellent little book, *The Mass* (Herder: 2s.), which we think will supply a long felt want—that of a book explaining simply and attractively to young students and children the great Sacrifice of the New Law. Others will also benefit by its study. Each section is prefixed by simple questions clearly answered. The book is well produced and the low price should ensure a wide circulation.

We cannot think the little paper-covered book, *The Diary of a Young Civil Servant in Westminster: 1914—1918* (Glaisher: 5s.), will have more than a limited sale in this generation, however interesting it may be a hundred years hence, for it chronicles mainly familiar and even trivial matter, which history is apt to omit and which would otherwise perish.

The Catholic Truth Society has among its new pamphlets *What is He*

Doing at the Altar, in which Father Martindale explains for the ignorant onlooker the reasons for the unfamiliar proceedings of the celebrant at Mass. Mother Keppel continues her excellent "Story of the Church" series in **The Passing of the Middle Ages**, and Father E. E. Kilburn in **Hampton Court** tells the Catholic history of that ancient palace. The valuable historical and dogmatic Encyclical, which the Holy Father issued at the close of the celebrations in honour of the Council of Ephesus, is presented in English with useful sub-headings in **Our Lady's Council. Catholics and the British Army**, by the Rev. B. W. Kelly, discloses the strange workings of the Protestant mind, in penal times and even up to the last generation, whereby Catholics were first of all debarred from military service and when finally allowed to serve were still penalized for their faith. Among the reprints is **Martin Luther**, by Hilliard Atteridge, in its twenty-fifth thousand, and a third edition of Father Woodlock's timely bursting of bubbles, called **The Church of England and Reunion**. The founder of the C.T.S. speaks still from the tomb for the enlightenment of non-Catholics in **The Conversion of James Britten** (seventy-fifth thousand). Dom Ethelbert Horne's cogent **Reasons for Being a Catholic** (eighty-second thousand), helps to the same end. **Ought we to Honour Mary?** an old pamphlet revised by the Catholic Action Society answers with a triumphant affirmative.

From **The Catholic Church in Sweden** we learn what might have happened in this country if God's providence had not raised up Allen and Persons to maintain the supply of native clergy in the days of Elizabeth, the would-be exterminator. For Sweden, once wholly Catholic, was forced to apostatize by its rulers in the sixteenth century and now out of a population exceeding 6,000,000, the "Catholic Church" consists of 4,000 people, the numbers of an ordinary town parish in this country. And what is worse, a blot on Sweden's reputation, this tiny minority is still penalized in many ways, for that ardent apostle of Christian unity, the late Archbishop Soderblom, did nothing to remove that reproach.

An interesting feature of the **Year-Book** of the Salford C.T.S. Branch is a list of the Branch Box-Tenders, with the Churches which they serve. This department of the Society's activities was organized only in 1924, but already it comprises 1,500 active "Boxes" and to its zeal must be ascribed the great and growing increase in the distribution of pamphlets. The Year-Book records the work of the 39th Session of the Branch.

The November and December issues (1931) of **The Catholic Mind** (Nos. 21-24: 5 c. each) contain (November 8th) a scathing indictment, by Edmund A. Walsh, S.J., of Mr. Bernard Shaw's recent broadcast pronouncement about the Soviet system, the flippancy and cynicism of which formed a palmary instance of ill-time fooling. **America, Russia, and George Bernard Shaw** is the fruit of knowledge to which Mr. Shaw shut his eyes and of moral indignation which he has never known: also (November 22nd) the thought-provoking paper from the **Clergy Review** by Dr. Coffey of Maynooth on **Capital Ownership and Credit Control**, which criticism of our banking system has not so far been answered: finally, the December 22nd number reprints from our pages the Protest against Expulsion addressed to the Spanish Republican Government by the Jesuit Provincials which had no more effect on that typical "secularist" body than the fabled pleadings of the Lamb had upon the Wolf—and for the same reasons. This same

excellent series starts the year well with a useful selection of reprints in its issues for Jan. 8 and 22, and Feb. 8 (5 cents each). A paper from this periodical on the central crux of the attempts to harmonize revelation and scientific discovery, nowhere exhaustively discussed as yet, is to be found in the Jan. 22nd number, "Where does Adam come in?" as well as an article from the *Clergy Review*, by M. de Munynck, O.P., on "The Right of Private Ownership." In the issue for Feb. 8th the Pope's latest Encyclical on Ephesus, and an extract from *The Catholic Survey* "Catholics and Disarmament," by Captain J. Eppstein are preserved.

The true meaning of the Church's Liturgy and its essential function as uniting, in man and creatures generally, the natural with the supernatural in homage to God, is the theme of a thoughtful little Essay—No. 2 of the "Popular Liturgical Library"—called *Divine Worship* (Liturgical Press, Minnesota: 10 c.), by the Rev. Dr. Johannes Pinski of Ratisbon, translated by Rev. W. Busch.

Weekday Christianity (Routledge: 6d. n.), by the Revs. P. B. Clayton and L. G. Appleton, both clergymen connected with the "Toc H" movement, asserts by its very title that "religion's all or nothing," that morality should control all the secular activities of mankind. And the nine essays which it includes stress the practical or earthward side of Christianity as contrasted with its Godward side, the region of contemplation and worship.

We have received not a few useful pamphlets from the Catholic Truth Society of Ireland, including several on the Mass—**The Mass of the Roman Rite**, by the Rev. H. J. Farrell, C.S.Sp.; **The Mass, What is It?** by the Rev. W. Moran, D.D.; and two essays in one pamphlet entitled a) **The Mass in the Early Church**, by the Rev. Garrett Pierce, D.D., and b) **The Mass and Communion**, by the Very Rev. John Flanagan, P.P. All these, in view of the approaching Congress, should find a ready sale. A somewhat misleading title is given to **Mary, the Friend of the Poor** since that name by itself always recalls Our Blessed Lady, while this pamphlet deals with Mary Aikenhead, foundress of the Sisters of Charity in Ireland, whose centenary occurs this year. **Mary of Nazareth**, by Mrs. CONOR Maguire, does, on the other hand, treat of the Blessed Virgin, drawing on legend and tradition, as well as on the Gospel, and embodying much pious conjecture on the writer's part;—for the scanty Gospel record has to be read "between the lines." Father Felix, O.S.F.C., writes a useful little book on **Catholics and the Bible**, which should stimulate Scripture reading amongst Catholics as well as convince others that we prize and cherish Holy Writ.

It is an undoubted fact that the Order of Freemasons which was all powerful amongst the governing and wealthy classes in Ireland before the Treaty has somehow retained much of its influence, even in the Free State where Catholics are in an overwhelming majority. This can only be due to Catholic ignorance of the nature and influence of the Craft for it is essentially anti-Catholic as well as anti-civic. The Rev. George Clune's **Freemasonry: its Origin, Aims and Methods**, will make that ignorance henceforward culpable, and, penetrating farther than Father Cahill's well-known exposure, will do even more good. We regret to see the apocryphal "Protocols of the Elders of Zion" quoted as evidence. There is abundant reason to condemn Freemasonry without bringing in spurious documents. This, like the above pamphlets, is priced at 2d.

(Reviewed in present issue or reserved for future notice.)

- BURNS, OATES & WASHBOURNE,**
London.
The Bliss of the Way. By Cecily Hallack. Pp. xii. 35s. Price, 7s. 6d. *A Life of St. John Eudes.* By Henri Joly. Pp. xxi. 22s. Price, 6s. *Blessed Louis-Marie Grignon de Montfort.* By Georges Rigault. Translated by C.M.D.B. Pp. viii. 18s. Price, 5s. *William of Wykeham.* By G. C. Heseltine. Pp. xii. 22s. Price, 6s. *Science and Revelation.* By Leslie J. Walker, S.J. Pp. 87. Price, 2s. 6d. *Our Lady of La Salette.* By Wolfgang J. Fortier, M.S. Pp. xii. 5s. Price, 1s. *The Pocket Bible.* Pp. lxxii. 1,737. Price, 3s. 6d. *The Immortal Encyclical.* Edited by J. B. McLaughlin, O.S.B. Pp. 79. Price, 2s. *Contemporary Church History (1900-1925).* By Orazio M. Premoli. Pp. xvi. 40s. Price, 10s. 6d. *A Medieval Carol Book.* Edited by Sir Richard Terry. Pp. vii. 6s. Price, 3s. 6d. *Sing Ye to the Lord.* 1st and 2nd Series. By Robert Eaton. Pp. xv. 44s. xi. 50s. Price, 5s. each.
- BREPOL'S CATHOLIC PRESS, Belgium.**
The Golden Chain of Truth. By F. Hendrichs, S.J. Translated by J. H. Gense, S.J. Pp. 230. Price, 1s. and 1s. 6d.
- CAMBRIDGE UNIVERSITY PRESS.**
Prolegomena to a new Metaphysic. By Thomas Whittaker. Pp. 116. Price, 5s. n.
- DESCLEE DE BROUWER, Paris.**
Abbeses et Religieuses de Faremoutiers. Pp. 128. Price, 7.00 fr. *Louis de Blois. Sa Vie et Ses Traités Ascétiques.* Vol. II. By the Benedictines of Saint-Paul D'Oosterhout. Pp. 221. Price, 7.50 fr. *Sœur Marie-Fidèle: Franciscaine (1882-1923).* From the German by C. Gury, O.F.M. Pp. 428. Price, 18.00 fr. *La Spiritualité Chrétienne.* By A. de Sérent, O.F.M. Pp. xxiii. 300. Price, 15.00 fr.
- EMMANUEL VITTE, Paris.**
Fr. Ozanam et L'Eglise Catholique. By Abbé F. Mejezaze. Pp. xii. 38s. *Fr. Ozanam et les Lettres.* By the same. Pp. xii. 20s.
- FATHER MATHEW RECORD OFFICE,**
Dublin.
The Capuchin Annual (1932). Pp. 336. Price, 2s.
- FLAMMARION, Paris.**
Eglise et Paix. By Y. de la Brière, S.J. Pp. 281. Price, 12.00 fr.
- LA BONNE PRESSE, Paris.**
Jérusalem. By P. L. Dressaire. Pp. 544. Price, 30.00 fr.
- LA CITE CHRETIENNE, Brussels.**
Servir Deux Maîtres. By P. Dohet, S.J. Pp. 278. Price, 18.00 fr. *L'Eglise.* By Abbé E. Carton de Wiart. Pp. 184. Price, 12.00 fr.
- MAME ET FILS, Tours.**
Catechisme Illustré. Illustrated by V. Livache. Pp. 171. Price, 30.00 fr.
- MARIÉ & MARIETTI, Turin.**
De Bonis Ecclesiae Temporalibus. By Marius Pistocchi. Pp. viii. 490. Price, 15.00 l. *Petit Manuel des Indulgences.* By Père J. Lacau, S.C.J. Pp. xvi. 48s. Price, 15.00 fr. *Marie Madeleine.* By Abbé Maurice Bessodes. Pp. viii. 136. Price, 7.00 fr.
- PUTNAM'S SONS, London.**
The Laird of Abbotsford. By Una Pope-Hennessy. Pp. 310. Price, 7s. 6d. n.
- ROUTLEDGE & SONS, London.**
An Account of Tibet (Ippolito Desideri, S.J.). Edited by F. de Filippi. Illustrated. Pp. xviii. 47s. Price, 25s.
- SANDS & Co., Edinburgh.**
Ven. Anne of Jesus. By S.N.D. of Namur. Pp. 327. Price, 12s. 6d. n. *Who is the Pope?* By Rev. M. D. Forrest, M.S.C. Pp. 45. Price, 1s. *Fun and Philosophy.* By John Gibbons. Pp. x. 25s. Price, 3s. 6d. n.
- SHEED & WARD, London.**
The Risen Sun. By C. C. Martindale, S.J. Cheap Ed. Pp. viii. 28s. Price, 5s. *The Words of the Missal.* By C. C. Martindale, S.J. Cheap Ed. Pp. 224. Price, 6s. *Jesus Christ.* By Leonce de Grandmaison, S.J. Vol. II. Pp. ix. 384. Price, 12s. 6d. n. "Bill." By C. C. Martindale, S.J. Cheap Ed. Pp. 211. Price, 2s. n. *Usury.* By H. Belloc. Pp. 22. Price, 6d. n.
- SIMPKIN MARSHALL, London.**
The Face of London. Illustrated. By Harold P. Clunn. Pp. xii. 54s. Price, 7s. 6d. n.
- THE DEVIN-ADAIR Co., New York.**
Euclid or Einstein. By J. J. Calahan. Pp. xxi. 310. Price, \$4.50.

